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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

THE LUTHERAN CONCEPTION OF SALVATION

OUR trust is not salvation by science, and therefore we are against rationalism which sets man's own thinking above the Truth of God.

Our salvation is not by religious ceremony, and therefore we are against ritualism which externalizes the service of God into a sacred and passing show.

Our salvation is not by tumultuous feeling, and therefore we are against emotionalism which makes light of fact and history and centers all on passing currents of the soul.

Our trust is not in salvation by meditation, and therefore we are against mysticism which raises the soul to God by an inner and poetic sight.

These are extremes and one-sided. From them spring intellectualism. Swedenborgianism, spiritualism, Christian Science, theosophy, occultism, and many of the superficial religions of the moment.

Lutheranism clings to God's Word. Her motto is the Word of God, the whole Word of God, and nothing but the Word of God, not as a prescriptive letter, but as the power of God unto salvation.

In the Law and the prophets, in the Gospels and Epistles, we find one mighty principle. The man who can stand before God and live, the man who is counted just in His sight, so to say the good man, is so by faith only. He is saved by his confidence in that which he finds in the written Word of God, by his trust in the blood of Jesus Christ which cleanseth us all from sin.

—Theodore E. Schmauk.

The

Luther League

of America

THE YOUNG PEOPLE'S ORGANIZATION

of the

UNITED LUTHERAN CHURCH IN AMERICA

707 Muhlenberg Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

THREE LESSONS FROM LUTHER

THIS is October, Reformation Month. Among the many lessons we may learn from Luther, we mention the following three:

Luther's Consecration

He was twenty-two years old. The crisis in his career came—it was the choosing of a profession. He was determined to obey what he regarded as the commands of a Higher Law. During a violent storm that was raging about him, he registered a vow to become a monk. Two weeks later he performed the vow and consecrated his life to the highest and noblest of callings, and began his preparation for the Christian ministry. Too many people never consecrate themselves to life's duties, but drift along the course of least resistance. Luther did not.

Luther's Emancipation

Chains of error held him in bondage. While visiting Rome the scales fell from his eyes. The truth as it is in Christ Jesus flashed upon him and he became spiritually a free man. The great fundamental teaching, justification by faith, imbedded itself into his life never to be erased. He realized the meaning of the words of our Saviour: "Ye shall know the truth, and the truth shall make you free"; "if the Son shall make you free, ye shall be free indeed." Luther emancipated his own soul and struck the shackles from off an imprisoned Christendom for all time.

Luther's Determination

At Worms Luther stood before the crown heads of Europe; his very life was at stake and the Church of Jesus Christ hung in the balance. His decision was based upon Holy Scripture and by it he determined to stand. How different the world would have been if Luther had failed at Worms! Yet, how indifferent many Christians are today pertaining to things spiritual and eternal. With Luther it was a matter of supreme importance. More of us ought to follow the Reformer in these respects.

General Peter Muhlenberg

By THE REV. JOHN W. RICHARDS (A DESCENDANT)

A MAN'S true kindred are those of his kind. Here the flesh profiteth us nothing. Peter Muhlenberg's real descendants are those of loyal spirit in Church and State.

He was born at Trappe, near Philadelphia, on October 1, 1746, which was also the day of his decease as a citizen of Philadelphia. His was the brave spirit of 1776 which still lives among us.

What manner of spirit was it? Not just that of his noble father, our Lutheran Patriarch, or of his great and good brothers, Frederick and Henry. God gave him a reckless courage and energy for the rights of the common people. He was reckless of self and of the consequences in demanding and defending those great American principles of human equality and liberty.

From Philadelphia he went over seas to college. The boy who loved to hunt and fish along our fields and streams collided with another world, of autocratic dignitaries in Church and State. It was the spirit of young America in him at 18, which resented with a blow the insufferable treatment of a tutor; an unheard-of offense in that servile world whose discipline was actually cruel. With that he began his militant career, and he continued to hit hard at greater wrongs of the same class. Leaving the University at once to avoid expulsion, he enlisted in a Hessian regiment. The same Divine Providence which kept Washington from becoming a sailor gave Muhlenberg a soldierly training in the school of Frederick the Great. This enabled him to make soldiers out of the farmers in his charge at Woodstock, Virginia, when he laid aside his black robe, still treasured in our Seminary in Philadelphia, for the blue and buff of a Colonel in the Virginia Line. To this step he was constrained by Patrick Henry and his personal friend, Washington, who acknowledged Muhlenberg the better man with the rifle when they hunted deer together. As one of that patriot band,

> 'In face of death he dared to fling
> Defiance to a tyrant king."

Keep in mind that Muhlenberg was not actuated by recklessness but by principle, as he led his Brigade in the bayonet charge which checked the whole column of Cornwallis at Brandywine; as he penetrated into the enemy's lines at Germantown farther than our other columns, and brought his men safely out again; and as he headed the forces which stormed the ramparts for the final victory at Yorktown. When his old regiment saw him on his white horse charging them, they cried: "Here comes 'Devil Pe but when they weighed the merits of struggle, they deserted the oppressor a first chance and became good American zens. Even they learned to know Muh berg as a true Democrat, who believed all men ought to be free and equal; a Republican who could not tolerate tyra

> "The pastor rose; the prayer was stro
> The Psalm was warrior David's song;
> The text a few short words of might;
> 'The Lord of hosts shall arm the right!'
> He spoke of wrongs too long endured,
> Of sacred rights to be secured."

As a Lutheran minister in Virginia had been compelled to cross the ocean ag to receive the particular brand of ordinat then recognized in the State Church of V ginia, or the marriages he performed am his people would have been unlawful their children illegitimate. So he conten for the civil rights we now enjoy above other nations, and no less against the u of Church and State, which spells Inquisi for the one and only carnal security w spiritual death for the other.

In the same militant spirit he led way in founding St. John's Church, Ph delphia, the oldest English Lutheran Chu in the world, that the faith of the fath might be taught—in the only way it long be—in the language of their child This reminds us that old St. John's is p ing away as a Lutheran landmark. May spirit of dignified worship and missiona activity live on, and be multiplied, with spirit of its militant foster-father.

His statue has long stood among us. is worthy of its place. It honors a Philad phian who stood fast for something, a struck hard to gain the right. It should more than a remembrancer of the Past, ev a recruiter for the Future. This man l his profession, property and health to sec the rights of our people. That story w raise up others when human rights threatened in Church or State, and the spi of Muhlenberg will go marching on. O more the scene at Woodstock will be enact where

> "The enlisting trumpets sudden roar
> Rang thru' the chapel o'er and o'er
> And then the startling drum and fife
> Fired the living with fiercer life."

His statue faces the South, as though hero had found at last "a place in the su But this is not historically correct. place was in the storm. Only through

(*Continued on page* 11)

Our Lutheran Battle-Hymn

(*The Concordian.*)

"A MIGHTY Fortress Is Our God" will echo and re-echo throughout Christendom during this period of the year, particularly in all Lutheran Churches, and we hope, as well, in all our homes. It is therefore proper and fitting to consider some phases of the history of our beloved gem.

That the hymn was inspired by the forty-sixth Psalm is well known to all. The date of composition, however, has not been fully established. Authorities assign various dates, from 1521, when Luther was on his way to Worms, to 1527. Those holding to the earlier date claim that Luther had not composed it for general use, and certainly not for congregational singing, but that it was more of a spontaneous expression of his own emotions. On the other hand it was not actually printed until 1529, but its spread thereafter was inconceivably rapid, so that even within three years (1532) little children sang it on the streets of the greater number of German cities, towns and hamlets. Not long thereafter, in 1547, when Rome, through Kaiser Karl V confiscated the jurisdiction of the Lutheran Wolfgang von Anhalt, he, in bidding farewell to his subjects, in the market place of Bernberg, sang with a clear voice "A Mighty Fortress Is Our God." His subjects were moved to tears. In 1552 he was again reinstated as ruler.

Karl V is in many ways intimately connected with the history of this hymn. In 1547 he drove three staunch believers in the Faith from the City of Wittenberg, among Whom was Dr. Melanchthon. They went to Weimar and as they entered they heard a little girl singing "A Mighty Fortress Is Our God" and from the recorded statements, they were greatly comforted and encouraged. In 1548 this same sovereign drove all evangelical pastors from Augsburg. Before leaving they, however, visited Johann Friedrich von Sachsen, whom Karl V had there imprisoned. After being informed of their expulsion from not only the city, but from the entire kingdom as well, he began weeping so that the tears dropped to the ground. Regaining composure he asked if the Kaiser had also forbidden them Heaven. To their negative answer he replied in substance, "Have no fear, the Kingdom, and Heaven ours remaineth, and God will find a land where you may preach His Word." Just so thought also those of Salzburg, who were driven from house, home and native land. They turned northward, toward Prussia, many, however, coming to America. And what think you, sang they on their wanderings through cities and hamlets and on the stormy seas? "A Mighty Fortress Is Our God." This hymn also became their wanderer's pass, so that an aged member entitled it "The courage and comfort of all pious persecuted Christians."

None the less has it become to many "A trusty shield and weapon." We will take but one occasion, namely the life of the Swedish King, Gustav Adolf. On September 17, 1631, at Leipzig, when he, together with his army, stood opposed to the Catholic General Tilly and his army. There was, as we all know, a battle. But, before it began, Gustav Adolf had his entire army sing "A Mighty Fortress Is Our God." After the victory he threw himself upon his knees among the dead and wounded, thanked God and exclaimed: "He holds the field forever."

The power of this hymn of hymns is again manifest in the history of the four hundred of Pforsheim. In order to save their beloved ruler, the Margraf Friedrich von Baden, who (1622) was overcome by Tilly, these people stood on the bridge over the raging Bellinger Brook. This bridge formed the only crossing. While the troops under Tilly advanced with the noise of drums and trumpets, this heroic band knelt in prayer and sang "A Mighty Fortress Is Our God." The battle began. At the head of the four hundred was the mayor, Dümling. A shot shattered his right leg. He knelt upon his left leg and raised the banner high. A bullet tore his right arm. He took the flag in his left hand and held it high until a shot pierced his body and he sank in death to the ground. A youth from the ranks then took the banner and held it aloft. The battle raged madly, trooper after trooper and citizen after citizen fell. The heroic band became smaller and smaller, but its banner was always held high. Wounded, looking up, noted its continued waving and its inscription "A Mighty Fortress Is Our God" still blazing over the field of death. Finally, a sword sailed through the air, the banner sank; the last of the four hundred fell dying, with the words of the grand hymn upon his lips, "A mighty fortress is our God; The kingdom still remaineth."

—

"Winy: "Say, help me rustle some trunks at the dormitory, will you?"

Frank: "Gwan, you can't rustle trunks, they bang. It's leaves that rustle!"

Windy: "Well, this trunk is leaving."—*The Lawrentian.*

Glimpses of the Far West

By HARRY HODGES

I AM travelling eastward from California across the desert. All about me is glaring sunshine, intense heat, alkali dust and scrubby sage brush. The contrast is so great with yesterday in fertile California, that my mind has naturally wandered back and in a moment of reverie, I am jotting down some of the impressions of my visit to the Western Coast.

The People.

The people are delightfully hospitable to visitors. The minister's home is the hostelry for visitors, whether many or few. In Seattle, I was taken by the Chamber of Commerce for a local senator who bears my name and as a result was the recipient of many invitations. Even after the mistake was discovered, the Chamber insisted on showing me the city. There is an absence of the European formality which we have in the East. During the whole trip I did not see a dinner coat, not even in the hotels. Signs in front of stores as follows are common:—"Bill's Place," "Dinty Moore's." As vacationists the people are nomadic, travelling in their automobiles and camping in the tourist parks which every town provides. There are more automobiles registered in the State of California than in the State of New York.

I saw cars filled with people entangled in iron beds, collapsible tables, oil stoves, wash tubs, trunks, chairs, hammocks and camping kits. Some actually had vacation cottages built around their autos. They seemed to enjoy life unhampered by conventions or traditions.

When you approach a gasoline station two men come out arrayed in white duck suits and bid you the time of day. The one fills your order and the other, without invitation, puts water in your radiator. When you leave they bid you "good-bye."

Their homes are mostly of the bungalow type, each of a different style, which is not nearly so monotonous as the brown stone rows of New York and Philadelphia or the red brick rows of Baltimore. The garage is a part of the house.

Their cities are well planned with wide streets and substantial buildings. Portland boasts a twenty-five million dollar department store, which sends busses on special sale days to the rural districts to transport its customers.

Bootleggers are dealt with summarily. Not only is he imprisoned and his stock confiscated, but his automobile is sold from the steps of the Post Office at noon to the highest bidder. We saw a Chevrolet car sold in Seattle for $212.00.

The Climate.

When you awaken in the morning, the mist is heavy, it looks as though it would rain, but you know it will not, for here it rains only in certain seasons and this is not the season. Ere long the sun breaks forth and the land is bathed in warm, golden sunshine. By evening you can comfortably don a top coat and this is August.

It is a strange sight to an Eastern eye to see two women walking along the street, one arrayed in next to nothing, and her companion wearing a fur coat.

We did not see a dozen men wearing straw hats and none are displayed in the haberdasher's windows.

The fuel is wood bought green, cut in strips and piled in the back yard and on the sidewalk to dry.

The Ku Klux Klan.

This western country is crowded with divers benevolent orders. All of those which exist in the East and a number indigenous to the West.

The ministers tell me that some men belong to as many as five of these orders to the neglect of their church duties.

I had heard of the Ku Klux Klan, seen pictures of its devotees in uniform but was obliged to travel all the way to Washington to see the real thing.

An initiation of seven hundred was conducted at Yakima, forty thousand people witnessing the event, lighted by three electric crosses.

The State of Washington is wrestling with the problem of compelling all children to attend the public schools. The speaker at the initiation ceremony, who happened to be a Seattle jurist, advocated the bill in question, and without mentioning names paid his respects in no uncertain terms to the parochial school system of the Roman Church.

The parochial school is a very good institution for the lands of its birth, but from experience, we know that it does not flourish in American soil. But matters of this sort must be accomplished by education rather than by legislation.

After the speech the band struck up "Onward, Christian Soldiers" and all present sang as the seven hundred candidates marched around the field. Then they knelt upon a platform, while a long, catechetical oath was administered. Their answers

(*Continued on page* 20)

Life Service Department

"Wist ye not that I must be about my Father's business."

GROWING INTO "FIRST CLASS" STUFF

No one likes to "play second fiddle" on the stage of the world's great arena, yet very often life choices or lack of them forestall the possibility of any other place. The Rt. Rev. William Lawrence has given us something to think about on this very subject. We quote the following paragraph from his forceful address "Called to the Ministry."

"The ministry to my mind can make better stuff out of a man than any other calling because of this: That he has, if he be really a consecrated man, that spirit which concentrates all his faculties upon his job. When a man went into the army, he dropped the other things and gave himself to preparing to meet the enemy and defend his country, and he grew. The surprising thing to me is how commonplace men develop under the work of the ministry; they may not become great, but they do their job well. If a man leaves college, and without definite aim moves here and there, he does not get anywhere and he does not grow; but if he is clear in his own mind as to what he is going to do, then all the forces gather about him, and he grows. This is the note of the minister's career.

"Another, and the last, qualification that I have is this: That the minister gets in his leverage at the most effective point. A doctor goes to a man in the hospital who has broken his leg in a drunk, and mends his leg, and the man may go out and get drunk again. He has not mended his character. A minister's business is with character, to try to mend a man's soul. Of course, the physician and the lawyer are, both of them, in noble professions. My own feeling is that the profession of medicine is next to the ministry in its, what I may call, Christian opportunity, but the man who is a minister has as his business to strike at the springs of character. If he is good for anything, he is not content with social service, he is not content with running boys' clubs; all those things may be well, but his job is to get not only under the skin of a man, but right into the heart of a man and make him in Christ's name a man. Young men may not realize that they have that power in them, but it will grow in them if they have the right spirit and the right stuff; and now and again a spiritual force that is in one springs into service and enables him to remake another man; and that is worth something."

District Leagues and Life Service Programs.

We have asked through these columns that District, State and Local organizations write us their plans and the results of the same carried into effect, and a few of them have responded. We regret very much that not a few of the State and District Leagues have made no provision whatever for a Life Service Secretary or Committee in their organization. Copies of their Constitutions indicate that the Life Service Program as such is given little place, hence they are leaving untouched one of the greatest, if not the greatest, for Life Service includes all other programs, factors in League work. The Secretary of this Department is very ready that another program than his own be adopted, providing it is better; but then let us all have the benefit of your knowledge and plans, so we can all adopt the same. Until such a time it will be wise and pay to work together. Strength is not in disorganized haphazard methods but in united cooperative work.

We are glad to quote from a letter to this office written by Mr. William Elliott, President of the Western District of Ohio.

"We are going to have three Life Service days in our District this year at three different points, so all Leagues can be represented. The first two will be held in September, the other in October, and about as follows: Program as furnished by Board

of Education, U. L. C.—'Faith of Our Fathers,' talk to the girls by a Deaconess, supper together, talk in the evening by a pastor and the pageant 'Reply of Youth.' Then we want to use *Decision Cards.*"

Other District Leagues can well consider these plans as outlined by Mr. Elliott. There will however be a universal Decision Day, or Life Service Presentation Day, set for February some time. We are expecting to unite this Day with the Day of Prayer for Colleges, and cooperate with the Board of Education in this matter.

We cannot fail to call attention to the terse and very true and all too little appreciated fact as presented in the words printed in red type on the Western District of Ohio letter heads, viz.: "To Be Permitted to Work for God Should Ever Be the Leaguer's Delight." A privilege it certainly is.

Spasmodic Efforts or Intensive Study—Which?

As we indicated again in the September issue of the Review, the sooner we come to realize that a thorough study of the great question of Life Investment from a Biblical viewpoint, the better and nearer will we be to the solution of this ever pressing question.

A single or even several presentations, however well made, will arouse enthusiasm and may lead to some decisions, but in no measure as well as a more thorough seed sowing by way of an intensive study and thinking on the matter. Spasmodic efforts and enthusiasm all too soon "have their day and cease to be." It is too much like sowing good seed on stony ground, it soon springs up and just about as soon dies out again. Let our Churches get *all* the young people into classes which will study this problem together, then present in public meeting the various phases of Life Work with prayer and compare results.

Without preparation, conviction and consecration we can hope for little.

Our sister organization, The Epworth League has much to teach us at this point. Through its Institutes held both in Summer and Winter the much desired results are admirably attained. Read what Dr. John Jesudason Cornelius, a native of India, one time student of Boston University, now professor of philosophy at Lucknow University of India, writes after visiting some of the Summer Epworth League Institutes.

"I have had for the first time the pleasure of attending what are called the Summer Institutes. The Summer Institute of Religious Education which was held in Carlisle, Pa., and the Epworth League Institute, which was held in Battleground, Ind., are the first ones I have visited. The memb of the latter Institute, I found to be m junior to the members of the former. T social and athletic program, the courses fered, the staff of instructors, food a lodging arrangements, the spirit of t members of the Institutes, impressed greatly.

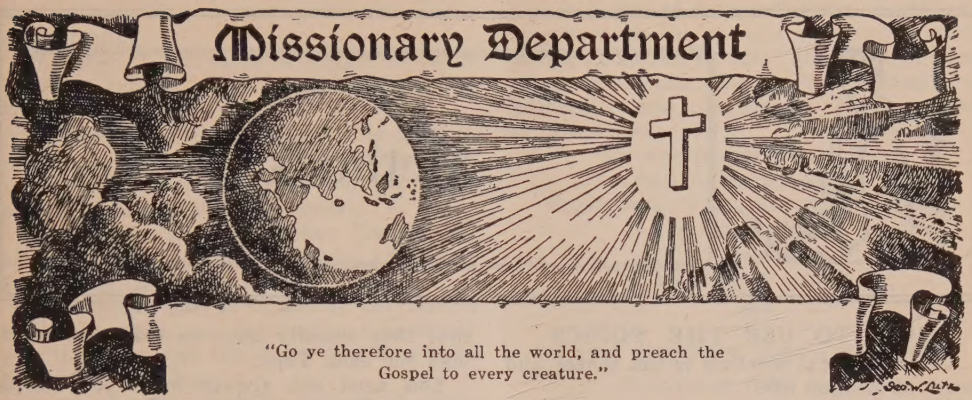
"These Institutes of Religious Educati I believe, are the most sure means of so ing not only the American problems, whi are many, but also of making America f fill the mission, which God has intrusted her, of ushering in a Christian world ord No nation has had so much to do with wor politics during recent years as Americ and now with the after effects of war su as restlessness and lawlessness, her dome tic problems have become great. The on hope of the solution of these problems the religious education of the young to figh for clean politics and national righteou ness.

"I was greatly encouraged by the ki messages which were brought to the you people, evening after evening, and the ki of instruction imparted to them in th class rooms. If for an Institute about grown up people come to learn the mo modern and scientific methods of giving r ligious instruction in the church schools a if 700 young Epworth members come to a tend a summer Institute to receive new i spiration and new visions for life servi is it not a most hopeful sign? Does it m show that religion is getting hold of t young people and that they are not so u mindful of things which pertain to t Kingdom of God?

"I was greatly impressed by the gre variety of well and carefully chosen cours which were offered by these Institutes. Su a variety of useful subjects all leading a definite purpose and handled by men a women, who are eminently qualified to tea them. The behaviour and conduct of t members of the Institute was most satisfa tory. I was pleased to note the tremendo enthusiasm they display in athletics a how much of the same enthusiasm and spi they put into their religion. The professo are not of the 'dignified bone dry' kin but men whose hearts are glowing with r ligious fervor. There is so much human them that they mix freely with the studen thus influencing them by personal contact

"I also found that these young peop have not come there just for a good tim I found each student carrying a noteboo and pencil to take down notes on the le tures. In the Epworth League Institute, found once a young boy of about twel

(*Continued on page* 11)



THE VALUE OF MISSION STUDY

Tilda E. Nelson.

Are you a dumb-bell? We talk, read and sing a lot about dumb-bells today. Who is a dumb-bell? Well, one species of the animal is the person who, at a time when the eyes of the world are on world events, has his eyes fixed wholly and solely on his own little local interests, and is completely absorbed in the things near at hand, with little knowledge and less concern about the world outlook.

We read with enthusiasm about the progress of the world-flyers, the outcome of world-athletics, and of tangled world-finances, but how much time do we give to a study of the serious question of all-around-the-world race relationships? We are pretty well satisfied with what we do not know about this question, and, yet, the big enterprise for the youth of the world today is to remove interracial bitterness through the establishment of Christian brotherhood everywhere. Recently, a man with a reasonable amount of intelligence and a good bit of assurance said that the reason why he believed the white man was superior to the colored man was because he looked superior. Robert E. Speer in his book "Of One Blood" and Dorothy Giles in her book "Adventures in Brotherhood," both mission study books for the coming year, seem to feel compelled to disagree with the brother. "Race fears and race prejudice," it is said, "have their roots in ignorance and hastily arrived at conclusions." Many of us are guilty of such conclusions.

If sympathy depends upon understanding, and understanding on knowledge, we dare not rest contented with conclusions based largely on ignorance. We may want to do our own thinking, but we do well to remind ourselves of the thing John R. Mott cautioned a student convention about—"If one wishes to think for himself, one must be very certain that one has the necessary raw material to think with." The loving Hindu mother who thinks the gods will be jealous and take her baby away from her because some one has said her baby is pretty is honest in her opinion but her knowledge of the truth is limited.

Are you a dumb-bell? Many people today are talking about "the creative forces in Japan," "China's real revolution," "the man who has touched more lives than any other man except Gandhi.' Whot do they mean? Do you know? Do you care to know? Does it touch your life at all? It may. "There is a great human problem and a great moral problem, with an actual menace to future world unity." "There are those who say that the next great war is already in the making, and that it will be a race war." "It is the Christian's Bible that will sooner or later work out the regeneration of India." Have you a duty, a responsibility, a privilege? Have you a vision? The prayer-poem of John Oxenham points the noble way:

A New Earth

God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.

God give us sense—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

* * *

Not of our own might can we hope to rise
Above the ruts and soilures of the past;
But with His help who did the first earth build,
With hearts courageous, we may fairer build the last.

(*Continued on page* 11)

Methods

HOW TO USE THE TOPICS

The devotional meeting is the centre and heart of League life.

It is the League's reason or excuse for existing.

The devotional meeting can be made attractive.

It is neither a dry theological discussion nor a sermon, nor yet a study class, but a discussion group, and it can be made an intensely interesting and inspirational service.

The devotional meeting must be built around a central theme.

This central theme is the Luther League Topic.

Around that the evening's program is to be built.

Everything in the program must correlate with the Topic and have a direct bearing upon it.

There is no law anywhere however which says that no special features can be introduced.

The topic material is found in three places—in the LUTHER LEAGUE REVIEW, the *Topics Quarterly,* and the *Lutheran.*

The Topics Booklet gives an outline or program for your meeting, hence as many members of the League as possible should have it.

The REVIEW gives you material to be used in the study of the Topic, and hints for the leader.

The *Lutheran* gives a further write-up of the Topic.

From these three sources an interesting meeting can surely be built up.

The Topics are not to be used as a text for a sermon, but are to be discussed, and therefore the object of the leader should be to get all to take part.

You say it cannot be done?

Some Leagues by assigning parts well in advance, by distributing parts of the Topics a week before the meeting, that the leaguers have some material upon which to talk, and by giving out a series of questions which will lead to debate and discussion in the meeting, find they have so much discussion that they usually have to take two mee ings for each Topic.

You need not always have your Top presented in exactly the same way.

Young people crave variety, and a di ferent method of presenting the Topic fro time to time will help along.

The Rev. Mr. Harry, who prepares t Topics Booklet, suggests five different wa in which each Topic may be handled.

Material is given in the Topics Book for each Topic for each of these present tions, and by using one method one we another method another week, selecting t one best fitted to the Topic and your o League, you cannot help but find for ea Topic one presentation that is bound to i terest the young people.

The five different ways of presenting t Topic are:

1. Through the use of questions on t Daily Bible Readings. For each Topic the are assigned six Daily Bible Readings, be ing directly on the Topic.

Questions bearing on these Bible Re ings have been prepared which lead to study of the whole Topic directly from t standpoint of the Bible. Assign these qu tions to six persons, who will study the give a short discussion of the Topic fro the standpoint of that question in t meeting, then have the whole Topic su med up by the discussionist and questio solicited—and an interesting meeting w result.

Another week perhaps this method wou not suit the Topic at all, and you might t another plan.

The second method is:

2. Presenting the Topic thematically—th is presenting it under the head of sever sub-divisions, in a series of short talks, a then having it discussed.

In the Topics Booklet for each Topic given a series of short paragraphs whi are outlines which can be expanded in short talks or papers; the Topic can be pr sented in that way, and then can be di cussed.

3. The third method is one which appea

to the eye. This is presenting the Topic symbolically.

For each Topic there is suggested some object or symbol which is applicable to the Topic.

This object is to be displayed on a table, or it is to be drawn on the blackboard, or on a large sheet of paper, and the Topic presented from this as a centre.

The Topics on the Luther League, its aims, etc., are some of the Topics admirably adapted to this presentation.

The symbol used is of course the Luther League emblem, and the study of its meaning, together with the Topic makes a most interesting meeting.

4. The fourth way is by the use of quotations on the Topics.

Gems from the best in literature have been selected, and the whole Topic can be elaborated from the thoughts in these questions.

Sometime try presenting a Topic from this standpoint.

5. The last method is a very simple one—the debate.

Many of the Topics can best be handled in this way.

Appoint three or four leaguers to take each side of the question, invite some one from outside to be judge, and a most interesting meeting will result. Lastly, a hymn is suggested for each Topic, which is not only to be used in the meeting, but which can be made the basis of thought in studying the Topic.

Some meetings might be real program meetings—that is with a regular program arranged—the missionary Topics particularly are best presented in this way. The material in the Topics Booklet for these meetings is in this form.

So instead of there not being enough material, rather we have almost more for each Topic than can be well used.

Use the LUTHER LEAGUE TOPICS, and plan interesting meetings.

—❦—

GENERAL PETER MUHLENBERG

(*Continued from page* 4)

last five years of his life, when he was Collector of the Port in Philadelphia, did the sun break through the clouds. It is true his rank was raised to that of Major General, and so this Pennsylvania German youth became of equal rank with Lafayette, his French friend and comrade in the cause of Liberty. But he had long held a command which called for that rank with meagre pay and he received this due recognition only as the army was discharged. The only reward he had for his campaigning during the whole War for Independence was a consciousness of duty well done. To this we may now add the love and admiration of the people he served so well. He is one of those great Americans, who would be remembered without a stone, or a statue. His monument at Trappe says:

"HE WAS BRAVE IN THE FIELD,
FAITHFUL IN THE CABINET,
HONORABLE IN ALL HIS TRANSACTIONS,
A SINCERE FRIEND,
AND
AN HONEST MAN."

—❦—

LIFE SERVICE DEPARTMENT

(*Continued from page* 8)

years seated next to me and he too had his notebook and pencil and was striving very hard to put down the salient points of the lecture. When the Institute closed I found them very keen on getting back the notes which they had given to the instructors for correction. This is undoubtedly an indication of how much their notes meant to them."

—❦—

VALUE OF MISSION STUDY

(*Continued from page* 9)

If we would have an intelligent interest in the missionary enterprise, and if we are eager to become missionary intercessors, missionary givers, missionary volunteers, we must study to show ourselves approved unto God and become workmen that need not be ashamed. Let us put on our missionary glasses. We need bifocals, for distant objects are much too vague to most of us, and nearby objects are greatly blurred. A good close-up view through a reading of the interesting mission study books, such as—"China's Real Revolution" and "Ming Kwong" will give us an inspiration to meet the highest expectations of the youth of the world, of the youth of America. "Give us the Young. Give us the Young, and we will create a new mind and a new earth in a single generation," says the progressive spirit of the world. To accomplish that, the Young must read, study, meditate, pray, and then go forth to create a new world order in glad, intelligent obedience to the call, and in joyful fellowship with Him who has said, "Behold, I make all things new."

—❦—

A rookie was reading an article about the Kaiser which compared him with Nero. "Who was Nero, Bill?" he asked of a fellow rookie.

"Wasn't he a man that was always cold?"

"Naw," was the reply, "that was Zero, another guy altogether."—*Boston Transcript.*

The Social Meeting

TRY THESE AT YOUR HALLOWE'EN SOCIAL

With curtains and screens make long, narrow, dimly lighted passages to caves made of brush piled together and covered with leaves.

Have a witch presiding over each of these caves.

Have a "ghost" wrapped in a sheet holding a white kid glove stuffed with meal and soaked in ice-water, to receive the guests.

In one of the caves have a witch telling fortunes.

Another cave may be presided over by a witch serving "witch's brew"—lemonade, coffee, or some beverage, from an iron pot swung from three sticks over a fire (made of red lights and crepe paper).

For an interesting game, let some one start making up a ghost story with two or three more sentences and every one in turn add two or three more lines.

Ask all to come in masquerade costume. As each enters, he is led into a circle formed of those already arrived and must repeat "I am the spookiest spook of all the spooky spooks here," the others trying to guess his identity. He then takes his place in the circle.

Decorate—for a change—with green paper, instead of orange; it produces just the weird, uncanny effect desired.

A ring, thimble and penny are hidden about the room and the guests told to hunt them. When found they are informed that finding the ring indicates early marriage, the thimble, single blessedness, and the penny wealth.

A pumpkin with letters of the alphabet cut from a magazine pasted upon it, is placed on a table, or swung from the transom of a door. Spin and let each one take turn sticking a hatpin in it. The letter stabbed indicated the initial of the future life partner.

Write fortunes on paper with lemon juice, which makes excellent invisible ink. One at a time each person visits the witch, who mumbles a few unintelligible words, then passes one of the strips of paper over a lighted candle, and hands to the person waiting. Lo, the words of a fortune hav appeared on what seems to be a blank piec of paper.

For refreshments apples, ginger snap and "witch's brew" (this may be lemonad with a little grape juice or Loganberr juice added).

While waiting for the guests to arrive start those already on hand to bobbing fo apples floating in a big tub of water. O each apple is cut or pinned an initial.

A "Chamber of Horrors" through whic each guest must pass may be interestin There is a rattling of chains and a terrif ing noise—made by scraping pieces of t together. There is a giant ghost—he ma be standing on stilts with back against th wall, and occasionally he moans piteousl Off in a corner now and then two eyes flam for a second. These have been made b using empty eggshells in which have bee inserted tiny electric light bulbs, which ar flashed on and off.

A pumpkin head game may be playe Make a pumpkin head out of heavy car board. Make a large cut-out mouth. Tac a wooden frame to your pumpkin head an a standard, so that it will stand in an erec or slanting position as desired. The crow should be divided into two sides, and eac player attempts to toss by an underhan throw a tennis ball through the pumpkin' mouth.—*Phunology.*

An interesting menu is as follows—whic may be printed on yellow paper, with cover of black cardboard or heavy paper with a pumpkin seal, the two tied togethe with yellow ribbon. The menu may b typed on the yellow paper: Be-Witchin Mixture (Waldorf Salad), Fortune's Gif (Cake), Friends in Disguise (Saratog Chips), The Mysterious Couples (Sandi wiches), Icy Hands (Ice Cream), Shadow (Olives), Fate's Emissaries (Apples) Woodland Delights (Nuts), Destiny' Draught (Coffee), Unknown Vision (Favors).—*A Year of Recreation.* (A Halloween Banquet with the above menu with some speeches concerning differen phases of the League's work, would be a

(*Continued on page* 15)

General Secretary's Letter

DEAR LUTHER LEAGUERS:—

This letter is penned as I fly across the continent attending conventions and summer schools.

The Luther League of Ohio met, as has been its custom for the past three years, in connection with the summer school of the Synod of Ohio at Lakeside. There were six hundred registrations at the summer school, 50 per cent. of whom were Luther Leaguers. The report of the statistician showed a membership of 3,017 with 478 students at college, 67 of whom have decided on definite life service in the Church. This League will with the aid of the Synod of Ohio shortly employ a full time field secretary.

The Luther League of Illinois met in connection with the summer school of the Synod of Illinois at Dixon. This league will in conjunction with the Chicago District League and the Synod of Illinois retain Mrs. S. T. Peterson as Executive Secretary. It has named as its missionary objective for the coming year the furnishing of a room in the Girls' School in Japan, to be known as the Minnie L. Peterson Room, in recognition of the years of service rendered by Mrs. Peterson gratis to the Luther League of Illinois.

Then we boarded the train for Seattle. Seattle, like Rome, is built upon seven hills. It sits upon the banks of Puget Sound and is built around three inland lakes.

In spite of the fact that our train arrived at six-fifteen in the morning, eight leaguers were on hand to meet us and conduct us to breakfast.

Evidently this part of the country has produced a senator bearing our name, for shortly after we registered at the hotel, the Chamber of Commerce announced our presence and we were in receipt of a couple of invitations addressed to Senator Hodges. We at least enjoyed momentary fame.

Here the help are Japanese. It was rather novel on alighting from the train to have a Japanese porter approach and take your bag. In some of the stores and markets the salespeople are Japanese. We even saw a barber shop where the barbers were Japanese women. —No, gentle reader, we did not go in.

The most unique thing in Seattle is its market. Markets, as a rule, are far from attractive, at least to your secretary. But this one is a work of art. It is owned by the city and stalls are rented to the farmers (ranchers) at thirty cents per day. The exterior is decorated with flowers and shrubbery resembling the roof garden of a hotel in New York or Philadelphia.

The green goods are spread out in tempting array and kept fresh by frequent sprinklings from a water can. The meats are kept in glass cases arranged with jewelry store precision.

There are restaurants, shoe stalls, a circulating library, and a booth where Pennsylvania pretzels are sold. We lunched in one of the restaurants and the proprietor informed us that he was a Pennsylvanian.

The convention of the Pacific Northwest District League was held in Yakima (accent on the last syllable, with the broad sound of a) named after the Yakima Indians, the original inhabitants of the valley. It is a fruit growing country with miles upon miles of fruit laden orchards. There has been no rain in the west for months and vegetation is suffering accordingly and forest fires are commmon.

This League is small in numbers and handicapped by great distances. Taking all things into consideration, they held a good convention. The President will attend the convention of the Luther League of America next year. This will be the first time that they have been represented.

From here we journeyed to Tacoma and called on the Rev. Paul Kunzmann, formerly of Lansford, Pennsylvania. This is also a hustling, bustling city built upon hills, full of industry, push and Lutherans.

Our next objective was Portland, where we were the guest of the Rev. W. C. Brinkman, President of the Pacific Synod, formerly of Warren, Pennsylvania. This good brother, in company with the President of the Columbia District League, drove us over the Columbia Highway, which lies along the

(*Continued on page* 15)

HARRY HODGES, Editor. Philadelphia, Pa. Send all articles, communications and news items to 707 Muhlenberg Bldg., Philadelphia, Pa.

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REFORMATION PRINCIPLES APPLIED TODAY

Henry C. Roehner, D.D.

The Protestant Reformation is more than an historic event. It is a life which has not had its day, died and been buried. But it is a life which goes on living, and lives today. It is a spiritual life. It lives in the spiritual realities of today. It gains its spiritual life, because it is rooted and grounded in the Truth, the Word of God. In that Word lives the Holy Spirit. Therefore, wherever that Word goes, there goes the Holy Spirit, and where the Holy Spirit goes, there goes the Holy Trinity.

The Reformation not for a time only.—It is true that certain conditions existing before and in the days of Dr. Martin Luther incited the Reformation and were the cause of its need and spread. But those conditions did not bring the principles of the Reformation into being. They existed before. They are rooted and grounded in God's Holy Word. The Reformation was a resurrection and reaffirmation into life of the fundamental principles which God through His servants revealed and taught in the Bible. It was a call back to the first principles of the Christian Church. Those principles are not of a day or for a day. They are permanent in their force and applicability.

The principles of the Reformation are always essential.—They are the ground work for all right and really satisfying conditions in all spheres of human life and activity. They are God's foundation on which to build the structure of a right social order and a just, righteous true civilization. In all lines there are certain things which are the foundations. No matter how various may be the manifestation or adaptations, they serve as the bases. Even so the principles of the Reformation are bases for all right, just and true orders of life.

The Reformation places God's Word as supreme.—We place ourselves squarely and solidly on the Bible as the basis of all au thority in religion and morals. The Bible the seat of ultimate authority in religio and, of course, of true, Christian moral Right at this point there is need for the ap plication of the Reformation principle to day. The weakness of modern religious lif in so many cases is just at the point o moral and religious authority. There ar those who seek to place all ultimate autho ity in man himself. They do not accept th Bible as the objective seat of authorit Space does not permit us to enter into a di cussion of this question of authority, bu suffice it to say that all sound, true Chri tion religion places such authority in th Bible. The Bible is the only infallible rul of faith and practice that we have. W must take it as our standard and authorit Modern religious life—we are blessed tha in our Lutheran Church in America we ha not been burned by the current rationalis —must get away from the looseness of pla ing the seat of authority in the human rea son, and must exalt the Bible as the supre authority. The trend and type of life an a civilization in the economic, social an religious spheres are determined by tha very position. The conviction we hold o that matter will be the rudder which di rects our lives.

The principle of personal responsibilit must be enforced.—The matter of persona liberty and individual rights need not be s strongly enforced in these days. There i no difficulty in getting people to stand u for their rights. That is the least of ou shortcomings. They stand up. The princi ples of freedom and liberty, which wer resurrected during the Reformation an the conditions of which are the fruits toda of the Protestant Reformation, are gener ally accepted.

But we have been slipping in the matte of the sense and conviction of personal ac countability to God. That principle an truth need to be enforced. We need to trai

ourselves to act on that basis. We need more of the sense of personal accountability in the life of today. That was an outstanding characteristic in the lives of the reformers. We need to have religion personalized and made responsible directly to God.

Salvation comes through faith.—This is a "doing" age. We magnify the concrete. We want to be exceedingly practical. We pride ourselves on such things. It is true that often, in our zeal to be practical, we forget all about the fundamentals upon which the really practical must rest, and from which it receives its dynamic. Justification by faith alone needs to be re-emphasized in our day. Good deeds do not necessarily make a good man. We need good men more than we need good deeds. The good deeds will follow as the expression of good men. Saving faith is not a mere abstraction or a merely intellectual accomplishment. It is life, and it makes life. Christian faith makes Christian life and Christian living. And that is just what our times need above everything, more real Christian living. Faith, the faith of the reformers, is sadly needed. We need the faith in our fellowman which follows from a true saving faith. This world has nearly gone on the rocks because of a lack of faith.

The spiritual values need to be emphasized in our day.—The Reformation was a call for the re-enthronement of the spiritual life. That is needed today. The material forces and things have gained the ascendancy quite largely. Life needs to be spiritualized more. The things of the soul must be placed ahead of the things of the body. It is high time for first things to be placed first. The Reformation sought to do that, and it is what our times need.

THE SOCIAL MEETING

(*Continued from page* 12)

variation from the regular Halloween frolic.) —*A Year of Recreation.*

Try the following stunts at the social:—

Threads of Fate.—Prepare a huge bat in the form of a bag with black (for the girls) and yellow (for the boys) streamers hanging from the claws. After each takes hold of a streamer, it leads him (if he follows it) finally to a fortune envelope. This is decorated with witches, etc. Inside he finds jumbled words. When arranged in order, they tell his fortune.

Artistic Reflections.—Seat a person at a table and place before him a mirror. Give him pencil and paper, and request him to draw a square with two diagonals, while looking in the glass. Hold a sheet of paper over his right hand so as to hide it entirely from his sight. It will be found surprisingly difficult to draw the diagonal lines.

A Spook, Spirit and Ghost Race.—Seat the players in chairs arranged in three rows. Each row is a team. Let each term choose a captain. Each captain is seated at the opposite side of the room, facing his own team, far enough from the wall to allow a runner to pass behind his or her chair. Each team also chooses an umpire, each umpire must stand behind his own team and keep score. The leader numbers each team. The leader states that when he calls a number that person in each team must run from the right of his chair to the right of his captain, around him and back home on the other side. The first one to get home scores two for his team the last scores minus one for his side. When time is called the team having the highest score wins.—*Epworthian Fun Book.*

GENERAL SECRETARY'S LETTER

(*Continued from page* 13)

rim of Oregon above the Columbia River. Here is nature in its primal beauty, unmarred and uncommercialized by the profane hand of man. Its beauty and grandeur beggars description. It must be seen to be appreciated.

Portland is the second city in the United States for the circulation and reading of books. The local Luther League places the *Lutheran* and the LUTHER LEAGUE REVIEW in the Public Library. This practice might will be emulated by other leagues throughout the United Lutheran Church.

Directly across the Columbia River from Portland is Vancouver, where the Rev. L. B. Deck, formerly of Philadelphia, is the pastor.

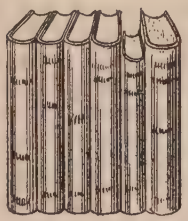
Vancouver is about one hundred years old, having been one of the trading posts of the Hudson Bay Company.

We then journeyed to Chehalis to attend the convention of the Columbia District League. This District, like that of the Pacific Northwest, is also handicapped by distances and numbers. In spite of these handicaps, however, it had a very good convention with "Prayer" as its theme. Also, like the Pacific Northwest District, the Columbia District will be represented for the first time at the Convention of the Luther League of America next year by its President.

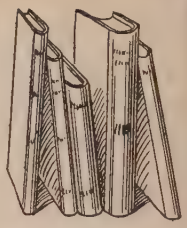
Our train is about to start for California. More anon.

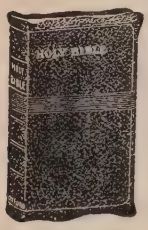
Yours-on-the-wing,

HARRY HODGES.



Educational Department





DAILY BIBLE READINGS.

THE PRAYER BEFORE THE READING.

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn and inwardly digest them, that by patience and comfort of Thy Holy Word we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen."

THE PRAYER AFTER THE READING.

"Almighty and everlasting God, Who of Thy great mercy in Jesus Christ, Thy Son, dost grant us forgiveness of sin, and all things pertaining to life and godliness: grant us, we beseech Thee, Thy Holy Spirit, that He may so rule our hearts that we, being ever mindful of Thy fatherly mercy, may strive to mortify the flesh and overcome the world; and serving Thee in holiness and pureness of living, may give Thee continued thanks for Thy goodness through Jesus Christ, Thy Son, our Lord. Amen."

—•—

READING THE BOOKS OF THE LAW DURING THE YEAR

Wednesday, October 1.—The Sum of All Israel Taken. Num. 26:23-37.

Thursday, October 2.—The Sum of All Israel Taken. Num. 26:38-51.

Friday, October 3.—The Inheritance of the Land. Num. 26:52-65.

Saturday, October 4.—The Law of Inheritance. Num. 27:1-11.

Sunday, October 5.—Joshua Is Appointed Successor to Moses. Num. 27:12-23.

Monday, October 6.—Offerings to Be Observed. Num. 28:1-10.

Tuesday, October 7.—The Passover and the Day of Firstfruits. Num. 28:11-31.

Wednesday, October 8.—The Day of Afflicting Their Souls. Num. 29:1-11.

Thursday, October 9.—The Feast of Tabernacles. Num. 29:12-28.

Friday, October 10.—The Feast of the Tabernacles. Num. 29:29-40.

Saturday, October 11.—Vows Not to Be Broken. Num. 30:1-16.

Sunday, October 12.—The Midianites Spoiled. Num. 31:1-12.

Monday, October 13.—Moses Is Wroth. Num. 31:13-24.

Tuesday, October 14.—Moses Is Wroth and He Speaks God's Command. Num. 31:25-54.

Wednesday, October 15.—Those on the East Side of the Jordan. Num. 32:1-15.

Thursday, October 16.—Those on the East Side of the Jordan. Num. 32:16-33.

Friday, October 17.—Those on the East Side of the Jordan. Num. 32:34-42.

Saturday, October 18.—The Journeys of Israel. Num. 33:1-18.

Sunday, October 19.—The Journeys of Israel. Num. 33:19-34.

Monday, October 20.—Journeys of Israel. Num. 33:35-56.

Tuesday, October 21.—The Borders of the Land. Num. 34:1-15.

Wednesday, October 22.—Those Who Will Divide the Land. Num. 34:16-29.

Thursday, October 23.—The Cities to the Levites. Num. 35:1-8.

Friday, October 24.—Concerning Murder. Num. 35:9-34.

Saturday, October 25.—Inheritance of Daughters. Num. 36:1-13.

Sunday, October 26.—Moses' Speech. Deut. 1:1-18.

Monday, October 27.—Moses' Speech. Deut. 1:19-33.

Tuesday, October 28.—An Expression of Moses's Anger. Deut. 1:34-46.

Wednesday, October 29.—They Did Not Meddle with Neighbors. Deut. 2:1-18.

Thursday, October 30.—They Did Not Meddle with Neighbors. Deut. 2:19-37.

Friday, October 31.—King of Bashan. Deut. 3:1-22.

TOPICS

TWENTIETH SUNDAY AFTER TRINITY.

November 2, 1924.

IN HIS STEPS; 11—WHAT JESUS SAID ABOUT FAITH

Luke 11:20-26

DAILY BIBLE READINGS.

Monday—Matt. 17:14-20.
Tuesday—Matt. 15:21-28.
Wednesday—Mark 5:25-34.
Thursday—Matt. 8:5-13.
Friday—Matt. 14:22-32.
Saturday—John 20:26-29.

HINTS FOR LEADERS.

This is the reformation season. It should not be difficult to get material for this program. The Church papers and magazines of the past years for this season are full of poems, articles and stories concerning the Reformation and Martin Luther.

Faith was the keynote of the Protestant movement. It can be made an important part in this program. What Luther and his co-laborers said about the importance of faith in Christianity can be used in this connection.

Make your program distinctively a reformation one. Use hymns that were written by Luther. Have the bulk of your program to consist of the lives of such men as Luther, Calvin, Knox, Zwingli, Melanchthon and Frederick the Wise.

A public program could be easily prepared from literature gathered from the papers and magazines of the past few years. The League ought to make this season felt in every community.

TOPIC.

The world has been trying for generations to get the approval of God by endless prayers and pilgrimages. The marked separation from the Creator is felt by all. Many have attempted to bridge this chasm with human acts and deeds. Good works have been important parts of the religions of the past. Some divisions have refined the goodworks plan by lengthy systems of laws and regulations. The devout heart is not satisfied with the man made systems. The alienation is felt after all the regulations have been fulfilled.

The entire religious life of some Christians consists of good works. The Catholic Church teaches that the deeds done by the individual are essentials in reaching the Kingdom of God. She makes it appear that God expects all sorts of good works to be accomplished by the sinner before there is granted the privilege of Salvation.

An appeal to the Scriptures will explain all. God's word alone gives clearly and positively the way of salvation. The Bible is the sole and only rule of life and conduct. The Scriptures state that there is no hope for those that rely upon their own conduct and life. Jesus said through Him alone comes salvation. The works of man will not even get a hearing at the throne of Almighty God. It is only through faith in the Son of God who came and paid the ransom for lost humanity with His own precious blood that there is eternal salvation.

The eternal Kingdom is reached solely by faith in Christ. Faith means implicit trust in the Saviour of Mankind and in no other. Absolute reliance upon the Father in Heaven for the welfare of the individual on this earth and faith in Him alone is the plan prepared by Christ the Saviour of the world.

Faith is the keynote of the entire Christian life. The confidence in God's promises leads one to have faith in His plans in nature and man's relationships one with another. The strength of that faith determines the power of that life. God does not despise a weak faith. He is mindful of the tinest spark in the human soul. But the Almighty One expects it to develop and grow. The individual is apt to lose what trust he has in his Creator if he does not use it. Constant use of that confidence which belongs to redeemed man unfolds and increases it. Christianity needs a larger and a more awake faith among her members.

The growth of Christianity depends entirely upon the confidence of people upon the love of the Father through His Son, Jesus Christ. The stronger that confidence becomes the greater will be the effect upon the non-Christian world.

Christ said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Since the above is true the faith of most of mankind is exceedingly small, live and pray that your faith may grow and increase.

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TWENTY-FIRST SUNDAY AFTER TRINITY.

November 9, 1924.

STEWARDSHIP: OUR ABILITIES FOR CHRIST

Matt. 25:14-30.

DAILY BIBLE READINGS.

Monday—Matt. 25:31-46.
Tuesday—Matt. 20:1-16.
Wednesday—Matt. 16:24-28.
Thursday—1 Cor. 7:20-24.
Friday—Gal. 2:20.
Saturday—Romans 12:1-18.

HINTS FOR LEADERS.

A Program on Service.

Hymn—Teach Me My God and King.
Scripture Lessons:
(a) Jonah 3:1-10.
(b) Matt. 21:28-32.
Prayers:
(a) For Talents.

(b) For Use of Abilities.
Hymn—O for a Heart to Praise My God.
Introduction of Topic.
Discussion—The One-Talent Man.
Poem—(Hymn—Work for the Night Is Coming—to be read.)
Hymn—Jesus Saviour Pilot Me.
Story—Legend of Service, by Henry Van Dyke.
Story—Life of Nehemiah.
Offering—Business.
Mizpah Benediction.

TOPIC.

God has endowed each of us with certain abilities. Two people do not have the same combination of talents. Most of us have more than one gift. Those of us that believe we have no abilities have buried them in a napkin. Some gifts are easily found but others must be sought for. What we have must be developed for the glory of the God who gave them. If we rely on the Lord He will assist us to find the time and place of service in this world. The difficulties we meet in life are not sufficient to make us negligent. Power from on high will aid us to overcome all in the pathway of service.

There is a field for all. Our friends are gifted in music, art, speech and many of the seemingly finer qualities of life. We think of ourselves. There is nothing distinctive in our lives. We have no outstanding abilities. We can smile and interest others in the Church. Is that a talent? The simplicity of some of God's gifts cause us to often feel that they are not talents. We have grown into the habit of believing that only extraordinary abilities are talents. Outstanding abilities make more show, it is true. But we must learn that the man who can go to a friend in trouble and give him comfort or is mindful of the needs of others and relieves them has gifts, in the sight of God, which rival a great singer or speaker. The person that can persuasively induce others to go to the house of God and can interest them in the affairs of Jesus Christ and His Kingdom is certainly endowed with more than the ordinary gifts that are given to the peoples of this world.

The powers of some are used for other purposes than for good. Their abilities have been wrongly directed. They are in the way of their own salvation. God often destroys such gifts in order to win the wanderers back to Himself. Permitting our talents to hinder others on their way of life is a great sin.

It is not difficult to use what we have and are for God when our hearts are with Him. Calls come to us every day demanding some service. There are many more calls given by God than for the ministry. If we have not learned to use our endowment for the glory of eternity we have not accomplished the first step in rendering our Christian stewardship. A responsibility rests upon each of us to find where God would have us serve and to be faithful to the trust. We will not be long in finding out if our lives are wrapped up in the cause of the Christ.

It is wonderful how the Saviour has blessed the results of the faithful one-talent man. He has borne fruit an hundred-fold. We should take courage and see to it that our gift though small is not covered with neglect and indifference but is active in His service. No greater joy can come to the human heart than the knowledge that he is aiding in bringing the Kingdom of Christ to the world.

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TWENTY-SECOND SUNDAY AFTER TRINITY.
November 16, 1924.

STEWARDSHIP: OUR MONEY FOR CHRIST

Malachi 3:10; 2 Cor. 8:1-7.

DAILY BIBLE READINGS.

Monday—Luke 16:1-12.
Tuesday—Luke 16:13-31.
Wednesday—1 Cor. 8:8-24.
Thursday—2 Cor. 9:1-15.
Friday—1 Cor. 16:1-2.
Saturday—James 2:14-16.

HINTS FOR LEADERS.

Such hymns as: "We Give Thee But Thine Own," "A Charge to Keep I Have," and "Take My Life and Let It Be," are appropriate for this program.

An abundance of material can be secured from the Laymen's Missionary Movement. The packet of the Women's Missionary Society often contains material along this line. Books like "Money the Acid Test" and "Workers With God," are excellent helps for any stewardship program.

Ask the Treasurer of the Church to explain the Budget System that is being used by the congregation. Perhaps there is someone in the congregation that will give a talk on "Church Finance."

Most any literature on Tithing will give information that will be helpful. There is a "Tithers' Union" in this country. Their pledge can be secured by writing, The Layman Company, 143 N. Wabash Ave., Chicago. This same company can furnish you literature of the subject of Tithing.

TOPIC.

Money is an important item in the affairs of this world. It is the medium of exchange. A man is often judged by the amount of gold and silver he commands. Although money is not the most important thing in life, nevertheless it is a determining feature in the formation of character. The way it it is acquired and used afterwards is the key to a man's life.

When one has acquired a goodly sum by his own efforts he begins to feel that the money is his entirely and can be used as he likes. Many people spend their accumulation as they desire regardless of the consequences to their fellow men and their own souls. They have not learned that after all it was not solely by their efforts that they had gained their wealth but they were so blessed because God directed their endeavors. God had endowed them with the talent of making money and they have a stewardship to answer just as well as the man who has been given a good voice. It takes money as well as many other things to carry on the work of God's Kingdom in this world.

The conscientious Christian is ever mindful of the goodness of God in permitting him to live and labor in prosperity. The same individual is constantly looking for a place where he can share with the Father who has been kind and gracious to Him. The world needs men with money. Wealth is an asset to any community. Godly men make the best use of their acquired wealth in advancing civilization and the Kingdom of God. The difference between the gifts by the Godly and ungodly is that the latter is selfishly done and the other is not. God asks of every man to labor with Him and not for Him. If the laborer is rewarded with abundance the Lord expects a liberal share.

It pays to start early in dividing the profits with the Lord. He repays an hundred fold. Those who have been interested in the advancement of Christianity have not been stinting in their contributions.

A stewardship that does not begin with the first sums that are received has lost the opportunity of starting right. An appreciation of God's plans ought to be cultivated early in life.

Money means all that one possesses. Real estate, buildings, papers and cash are spoken of as moneys. The absence of an abundance of funds often causes one to think that he has no responsibility as a steward. It is not the amount one possesses but what use one makes of the amount in hand that counts.

If every member of the League would begin sharing with the Lord all the small sums that come into their hands by labor or gift the organization would be more prosperous. God would bless all the efforts of its members. A distinct pleasure comes with sharing with God all that one possesses. The material wealth given to mankind is a trust. The preserver and sustainer of the world is watchful of every thought, word and deed of His creatures. And a voluntary gift unto Him is well pleasing.

TWENTY-THIRD SUNDAY AFTER TRINITY
November 23, 1924

STEWARDSHIP: OUR PRAYERS FOR THE CHRISTIAN WORLD

Matt. 6:9-13.

DAILY BIBLE READINGS.

Monday—Genesis 18:16-33.
Tuesday—2 Kings 19.
Wednesday—Daniel 9:1-23.
Thursday—Ephesians 3:14-19.
Friday—Ephesians 6:18-20.
Saturday—1 Timothy 2:1-8.

HINTS FOR LEADERS.

Emphasize in this program the need for more prayer. Have someone to explain the real meaning and purpose of prayer. Make the entire meeting one of sincere devotion. Call on some of the members to present what they consider good prayer lists.

An effective way to impress the reality of prayer on the hearts and lives of the members is to ask all to open their hymnals to a certain "prayer hymn," for example, "I Need Thee Precious Jesus," and with bowed heads read the hymn together.

Call for free discussion of prayer. If the leader thinks best let him have a question box on prayer. Discuss the difference between a free and read prayer.

As a part of the program see how many can tell the substance of the chief prayer they heard at the Morning Service.

TOPIC.

A life without prayer is not religious. The absence of prayer in the name of Christ is not Christian. There are some who believe that since God knows and controls all things it is not necessary to offer our petitions unto Him. Prayer is begging Him to accord His plan to our desires. He knows what is best for us, they say, and let Him have His way. The example of Christ is contrary to those who attempt to live without approaching God through prayer. The Saviour often sought refuge in a quiet place in order to pray. He knew the Father's greatness. If we are following Him we will often talk with our Father in Heaven.

True prayer asks nothing contrary to the will of God. When we approach the eternal throne with our petitions we are opening up our hearts and lives to the Almighty One so that He will have a chance to make our lives what they should be. There are many empty lives in this world because they have never been opened so the Lord could pour into them powers and truths that would have made them great.

The prayers of many are entirely selfish. They constantly plead for themselves and their selfish desires. They wish God's care and blessings upon them alone. It is said that if you know the substance of a man's prayers you know what kind of a Christian he is. The breadth and depth of his peti-

tions are the pulses of his soul. The man who realizes that he will some day give an account of his prayer life will broaden the scope of his petitions.

The needs of the world are the burdens on the Christian Church. God left the spiritual welfare of mankind to the care of the Church. The spiritual depraved are crying for the care of Christianity and her institutions. Those who do not pray for the advancement of God's kingdom throughout the world will do little for the cause. The way has not been opened whereby He can lead them to a sense of need.

There are many world Christians in the Church. Their interests are scattered all over the earth. Their prayer lists include missionaries, stations, institutions, governments, etc., in all parts of the world. The more world Christians we have in the Church the more rapidly will the kingdom of God be brought to the nations of men. If we are interested enough to invoke God's blessing upon the work in the distant field we have seen a vision of the Saviour and His glory. One glance of God's great plan for the entire world makes life different.

There is no equal division in prayer. The steward of prayer is mindful of many needs. The difficulty which arises is the lack of time, means, and strength to further the great work of the Church as the needs appear. The awakened heart is a great asset to the kingdom. The undying interest in the affairs of the world is proof of an expression of the fullness from God unto a good steward of prayer.

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First Sunday in Advent
November 30, 1924.

JAPANESE CHRISTIANS IN ACTION

Rev. G. H. Cooper.

Many of our people do not have the slightest conception of the amount of missionary work that has been and is being done in Japan. Some think that the work, so far as we are concerned, is complete; others feel that our efforts have been in vain and advocate the withdrawal of help. Neither opinion is correct. There is still a great work to be done by the Western Church, but the Japanese Christians have entered wholeheartedly into the work, and the Christian spirit is beginning to permeate the whole nation. The leaven of the Christian religion is at work even within the pagan faiths. The priests and followers of Buddhism and Shintoism are beginning to graft Christian ideas and ideals on to their faiths. The Japanese Christians are zealous workers in the extension of the Kingdom, and their influence is felt wherever they go.

There are more than 233,000 communicant members in Japan proper, and full that many more who while not full communicant members of the Christian Church are wholly in accord with the Christian religion. From 1915 to 1920, according to William Axling's "Japan on the Upward Trail" there was a net increase of 45,867 members in the Protestant churches of Japan proper, and has increased 85 per cent. during the last eight years. There are now more than 2,500 Protestant ministers in Japan and Korea, 551 Christian schools in Japan alone, and hundreds of Christian teachers in all schools including professors in the Imperial University whose influence is molding character of the entire population of Japan.

However encouraging as these facts are there is still a gigantic task before us in our missionary cause in Japan. Less than one per cent. of her people are lined up within the Christian community. Many classes and communities have not even been touched during our 65 years of missionary activity in Japan, however with our 1,652 Japanese pastors and evangelists, 469 Bible women, 1,732 teachers and 1,758 Protestant missionaries the Christian religion will permeate the whole of Japan within another generation.

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GLIMPSES OF THE FAR WEST

(*Continued from page* 6)

sounded like the roll of thunder. We could not help contrasting them with the weak "yes" when we induct men into our church councils.

On numerous instances, as automobiles passed us, we noted plates above the license plates bearing the letters K. I. G. Y. We also noted them on store windows. Upon asking their meaning, we were informed "Klansman, I greet you." We wondered if Luther Leaguers would be as zealous to greet fellow leaguers.

Lutheranism.

There are many Lutherans on the West Coast but Lutheranism is weak. There are many reasons for this weakness.

First, there are too many different kinds of Lutherans. In Seattle there are ten different kinds of Lutherans and not a representative Lutheran Church. In Yakima, a city of fourteen thousand people, there are five Lutheran Churches, each belonging to another body. Oh, yes, they are willing to unite—on the lion and lamb plan—but each wants to be the lion.

Many of these churches are foreign in their language, ideals and methods. Some have introduced the language of the land but in many instances maintained their foreign ideals and methods, with the result,

(*Continued on page* 33)

Intermediate Department

"AND JESUS INCREASED IN WISDOM AND IN STATURE AND IN FAVOR WITH GOD AND MAN"

WHY AN INTERMEDIATE LEAGUE?

1. To promote the friendship of the boys and girls of the Church and the community in which it is located, to teach them to apply Christian principles in all they do, and to prepare them for promotion into the Senior Luther League.

2. To prepare the girls and boys better for membership in the Senior Luther League.

3. To continue the training given in the Junior League, that there may be a continuous program; Junior, Intermediate and Senior.

4. To provide those things—education, devotional training, supervised recreation—which will hold the 'teen age boy and girl to the Church during those years when they are most likely to stray.

5. To direct the thoughts of the boys and girls toward Life Service, the choosing of some sphere of Church activity either as their vocation or as an avocation.

6. To present the challenge of Missions at this most impressionable age, through inspiration, instruction and service.

7. To instruct the Intermediates in a knowledge of our Church, her history, doctrines and program.

8. To foster in the Intermediates the proper habits of prayer, Bible reading and church attendance.

9. To build up in the Intermediates a strong Christian character.

10. To instill the proper idea of the stewardship of time, talents and treasures.

11. To encourage a social consciousness in the Intermediate, that he may engage in projects for the betterment of neighborhood and needy.

12. To help the Intermediate develop physically.

13. To help the Intermediate develop in body, mind, heart and soul.

All of which is comprehended in our Intermediate program — weekly devotional Topics, Intermediate Merit System and Intermediate Reading Courses, each carrying out the four fold program, devotional, educational, physical and social, all based on the spiritual.

Intermediate Bible Study Classes.

An interesting Intermediate Bible Study Class can be conducted in this way:

Select six heroes of the Old Testament. Take Joseph, Moses, David, Ruth, Esther, and Daniel. The one text-book needed is the Bible. Meet for six weeks to study the story of these characters. Have the Intermediates make note-books, giving the leading facts. Let the Intermediates take part by presenting different parts of the story. Have discussion. Open and close with appropriate hymns, psalm and prayer. Send to the office for programs.

Then at the regular Intermediate League meeting have the members of the class present the story in dramatized form. The book "The Dramatization of Bible Stories" by Elizabeth Miller, which you can secure from the United Lutheran Publication House, for $1.25, will give you the material for these dramatizations. The Intermediates will enjoy preparing for this.

As a finale, ask the pastor to preach for six evenings on these characters, and have your Intermediates attend the services.

Posters.

Another set of posters to make—

Get five sheets of cardboard in the Luther League colors—black, red, white, blue and gold. Print on them at the top, "Black Rank," "Red Rank," etc.

Then take the Merit System, and divide it into parts. Paste the common items and the explanation of the system on the Black Rank card, and the items of each of the other Ranks on the card of corresponding color. Gather these from each Department of the Merit System. Put at the bottom of each sheet one of the pins of the respective Rank. Put these on your wall, and you will have a tangible, ever present, reminder of the Merit System before the eyes of your Intermediates at their every meeting.

State News.

Indiana.—The Indiana State League at their recent convention reported four In-

termediate Leagues, with 89 members. A paper on Intermediate work was read by Miss Mary Nees, followed by discussion of this very important department of our work. The new Intermediate Committee Chairman is Miss Nees.

Ohio.—The Ohio State Luther League at its convention held at Lakeside in connection with the Ohio Synod Summer School had a series of interesting Conferences for the 'teen age Leaguers as follows:

Boys' Conferences—
- The Challenge of It All—Rev. C. E. Norman.
- Social Privileges of a Christian—Rev. E. C. Xander.
- The Necessity of Decision—Rev. John Berger.
- Can Fellows Worth While Rise Above Their Environs—Rev. O. F. Blackwelder.

Girls' Conferences—
- What and Who Is a Missionary?—Miss Nanca Schoen.
- The Use of Leisure Time—Miss Flora Prince.
- Getting in Touch With God—Miss Tilda E. Nelson.
- The Influence of the Home—Miss Anna Seesholtz.

These are suggestions for conferences in your own district, or for an Intermediate Conference with neighboring Intermediate Leagues. When arranging a convention program, too, why not include such conferences for the Intermediates?

New York.—The New York State League has adopted the following Sixteen Point Program for their Intermediate Leagues:—

1—At least ten devotional services during the year, at which the Luther League Topics are used.
2—At least eight business meetings during the year.
3—At least six social meetings during the year.
4—One joint meeting during the year with the Confirmation Class, at which time the members are invited to join the League.
5—One joint meeting with either the Senior or District League, at which time the causes of the ministry and the Diaconate are presented.
6—A net increase of ten per cent. during the year of members in good standing.
7—At least one regular delegate at all District Conventions.
8—At least one regular delegate at the next State Convention.
9—One hundred per cent of the members daily reading the Bible.
10—One hundred per cent. of the members regular Church attendants. Absences due to sickness or other legitimate reasons are taken into consideration.
11—Twenty-five per cent. of the members reading all the books of the Intermediate Reading Course and receiving the certificate from the Luther League of America headquarters (707 Muhlenberg Building, Philadelphia, Pa.).
12—Fifty per cent. of the homes represented in the League receiving the LUTHER LEAGUE REVIEW.
12—One hundred per cent. of the members active in the Sunday School.
14—The use of the Merit System with seventy-five per cent. of the members attaining at least one rank during the year.
15—Some definite work done for two of the three following causes: Inner, Home and Foreign Missions.
16—Seventy-five per cent. of the members giving some definite personal service (reading to the aged, singing in the hospitals, distributing fruit and flowers to the sick, assisting the pastor or Sunday School superintendent or other officers, etc.).

They send out the following message to the Intermediates: *Do something worthwhile!* Every real boy and girl likes to do something difficult. The real boys and girls of our Luther Leagues therefore are adopting and using this Sixteen Point Program, because it is an ideal program, and consequently isn't easy—but it is something worth while. Worth while things are never accomplished without hard work. Don't try however merely to make "points," but to become stronger Intermediate Luther Leaguers, who carry out the real spirit as well as the "letter of the law." Read each month in the LUTHER LEAGUE REVIEW the material under the "Intermediate Department." Copies of the Merit System should also be secured.

A League qualified in 16 Points becomes a Gold Rank League, 14 Points a Blue Rank, 12 Points a White Rank and 10 Points a Red Rank League.

Kansas.—The Kansas State League holds their convention in the form of a Camp, which gives a splendid opportunity for Intermediate work. This year our Intermediate Chairman, the Rev. C. M. Teufel, attended this convention, and in our Department next month we will hear from him.

North and South Carolina.—The Rev. Teufel was also privileged to attend the conventions of these two State Leagues, and an interesting report of the same will doubtless also be forthcoming next month concerning them also.

Pennsylvania.—Pennsylvania at the State convention held in Lancaster, reported 28

Intermediate Leagues with a membership of 800. This was a gain during the year of 11 Leagues, with 292 membership. Berks District leads with the largest number of Intermediates, 194; while Harrisburg comes a close second with 184. Pittsburgh District leads with the largest number of Intermediate Leagues. It was recommended that a separate Intermediate Committee be appointed in each District. One Intermediate League, at Penn, Pa., has been supporting a child in the Muhlenberg Mission, Liberia, Africa, for the past two years. The plans of the Intermediate Department of the Luther League of America—Merit System, Registration, Reading Course, Intermediate Conferences—were especially urged. The Intermediates were in charge of the afternoon session the second day of the convention, and the First Intermediate Convention of the State League was held. An interesting program was rendered. In the News Items the complete program is given.

All of which is not so bad for our newest Department!

THE INTERMEDIATE COMMITTEE.

The Intermediate Committee of the Luther League of America has been planning for some time for its annual meeting to be held in the office in the near future. Important matters will be decided upon—a 15 Point Program for all Intermediate Leagues will be outlined, literature decided upon and other forward steps taken.

REGISTRATION.

13. Intermediate Luther League of Bethlehem Lutheran Church, Harrisburg, Pa.

14. Intermediate Luther League, Penn, Pa.

15. Intermediate Luther League, Trinity Evangelical Luther Church, Victoria, Texas.

Once again, we ask—*please register your Intermediate League.* We can only keep in touch with you, send you literature, help you, make plans which we can send down to you, if we have a record of your organization. Send *now* to the office, Luther League of America, 707 Muhlenberg Building, Philadelphia, Pa., the name of your church, the name and address of the Superintendent, when organized and the number of Intermediates enrolled, together with ten cents for Registration. You will then be enrolled, and a Registration Certificate, to be hung on your wall, will be sent to you. "Eventually, Why Not Now?"

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November 2, 1924.

THEY THAT ARE SICK

Scripture—Matt. 8-16-17; Hebrews 13:8.

Rev. George Drach, D.D.

1.—When you are sick, you go to a doctor or he comes to you. The doctor finds out what ails you and gives you medicine to cure you.

2.—The heathen have their medicine men, to whom they go when they are sick; but these medicine men do not know the science of medicine. They play on the religious superstitions of their patients.

3.—In China certain men let their finger nails grow very long to show that they do not work with their hands. When their long finger nails break off or are trimmed, the pieces of finger nail are carefully preserved and then sold to a native medicine man, who grinds the pieces into powder and makes pills of them.

4.—In India medicine men use red hot needles with which they puncture the parts of the body which are diseased. Dr. Betty A. Nilsson of our Mission hospital in Rajahmundry once told the story of a baby whose eye was swollen and sore. The Indian medicine man held this baby firmly in his left arm and with his right hand he pierced the sore eye with a red hot needle, forever destroying the sight of that eye.

5.—Our missionary doctors use all the science and skill of trained and experienced physicians in order to heal diseases, for the purpose of reaching their patients' minds and hearts with the healing and saving word of divine truth. The real purpose of mission medical work is to save the souls of those who have not yet heard the Gospel of Jesus Christ. When Jesus was on earth He cured many who were sick in body and commanded His disciples to heal the sick; but He made it very clear that the important thing is to remove sin from men's souls by forgiveness from God through faith in Him and through love to one another.

6.—Medical work in hospitals, dispensaries and homes is an important branch of our mission operations in India and in Liberia, Africa. In Japan and South America we do not need to undertake medical work because the doctors there are well educated, efficient and numerous.

7.—At present there are two doctors and five nurses serving in our mission in Liberia. In our fields in India there are four American doctors, seven Indian doctors, twelve graduate nurses, twenty-six pupil nurses and many helpers and servants in five mission hospitals, in which 33,000 patients were treated last year, and in as many dispensaries, to which 33,000 patients made 75,000 visits.

8.—This year several men and women are going to India and Liberia to serve in our mission as doctors and nurses to heal them that are sick in body and soul in loving obedience to Christ's commands. Would you like to go? Tell somebody about it and perhaps some day the Lord will call you for

the ministry of medicine in one of our foreign mission fields.

PROGRAM FOR MEETING.

Hymns of Inner Mission and Foreign Mission thought should be used.

Prayer from memory by Leader—a selected missionary collect—see Hymnal.

After the topic article is read paragraph by paragraph have it reviewed paragraph by paragraph. Get the facts and thoughts clearly as given in these paragraphs. For instance—

Paragraph No. 1.—Reviewed in own words of speaker.

Paragraph No. 2.—Stated in own words of speaker.

Paragraph No. 3.—The China method explained.

Paragraph No. 4.—The India custom explained.

Paragraph No. 5.—Our Missionary purposes set forth.

Paragraph No. 6.—On blackboard write names of our fields, and medical work done.

Paragraph No. 7.—On same blackboard list our medical forces.

Paragraph No. 8.—State it and get a reply to its question.

Secure the names prior to meeting of those going out as medical missionaries. Have photos shown if possible and tell something of each one. The Board of Foreign Missions, 18 E. Mt. Vernon St., Baltimore, Md., will help in this. Close with prayer for each one going out and each medical missionary at work.

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November 9, 1924.

TWENTY-FIRST SUNDAY AFTER TRINITY.

CONSECRATION TO OUR CAUSE

Scripture—1 Peter 2:13-17.

Object.—To inspire by playing upon admiration of deeds of bravery and self-sacrifice, and then to show that the same principles underlie and inspire consecration to the Cause of Christ.

Hymns.—(Sing them with spirit!) America, Battle Hymn of the Republic, Am I a Soldier of the Cross?, Stand Up, Stand Up for Jesus.

Suggestions.—Decorate with United States and Conquest flags. ($1.50 and $1.75 a dozen from U. L. C. Publication House.)

Secure a member of the American Legion (limit his time!) to tell of events in the Great War which showed consecration to America's cause, even to the extent of sacrifice of one's life.

Secure a High School instructor of history—(or prepare several Intermediate Leaguers)—to talk on inspiring events which showed consecration to a cause. Or a member of the D. A. R. or Historical Society may be glad to speak from points of national or local interest.

Older Leaguers may tie up interest in the Olympic Games with the country of Greece and tell of the Battle of Thermopylae. Interest in the Armistice Day parades may be switched to the story of the Crusades. The Lion of Lucerne furnishes a good starting point for the story of the devotion of the Swiss Guards. Jeanne D'Arc is a picturesque figure of devotion to an ideal. The consecration of the Continentals at Valley Forge to the cause of American freedom lends itself to very graphic narration and description.

THE TOPIC.

Cause.—As citizens of the United States we boast of our freedom. But that does not mean license for there are laws that we must obey. Also, we must support our Government by the taxes we pay, and in time of danger we must defend it from our enemies. As Christians we are free from the ceremonies and observances of the law of Moses, but we are restrained to obey the higher law of love. (1 Peter 2:16.) We are called also to oppose and fight against all that threatens or would destroy the Kingdom of Christ. The common profession that we make with all Christians is the uniform we wear; the emblem of Christ's cross is our flag; the advancement of His Kingdom is our Cause.

Consecration.—Play hard to win. No one admires a half-hearted athlete or one who sits on the players' bench all the time. In just the same way the Church wants other than side-line Christians (Revelations 3:16). We must place ourselves with all our powers and resources on the side of God. In this way we are consecrated to the Cause of Righteousness, His Cause. It requires courage for this—courage like Elijah showed before King Ahab, or John the Baptist before Herod. Daniel had it, too, and so did the Three Hebrew Children. They were so consecrated to the Cause of God that they were willing to risk their lives.

Conduct.—It requires someone who is very brave to be consecrated in this way. Are you this dead-in-earnest in your desire to serve God? You are all the time showing the degree of your consecration by your conduct. It isn't easy to be a Christian—your companions will tempt you, laugh at you, and even "cut" you. It takes real strength and courage to obey the first three Commandments—to think more of God than of friends or money or nice clothes or a good time; to so guard the tongue that we shall never use lightly the name of our Commander; to properly use His day as a day of worship.

Just to what extent does your Conduct show that you are Consecrated to the Cause of Christ?

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November 16, 1924.

"THE JUNIOR LEAGUE AND THE SENIOR LEAGUE"

Matt. 18:5-6; 10. Luke 9:61-62.

By Chas. W. Fuhr.

Today we are in the Intermediate League. Probably some, if not all, came from the Junior League. Some day we shall become Senior Leaguers. So we have one League behind us and another before us. Why is this so? Who planned it?

It might be interesting, as well as worthwhile, to know that the Luther League is the official young people's organization of of our United Lutheran Church, and that it has a well planned system of education and training. The Intermediate League is not an end nor complete in itself, nor can it do its best work if it stands alone. It is but one link in the chain of Leagues which has as its object—training for service for Christ and His Church. The Luther League is sometimes called the training school of the Church, because its members learn by doing, and are being prepared for active church membership. An active member might be defined as one who is vitally interested in the entire work of the Church, and who is active in some part of it. You know that activity without spirituality and knowledge is apt to do more harm than good. Zeal in itself is not enough. Read what happened to the zealous Jews in John 2:16-17.

There are three principal departments in the Luther League—The Junior, the Intermediate and the Senior. The Junior League might be compared to the elementary school in secular life, the Intermediate to the High School and the Senior to College. In this topic we consider the first and the last.

The Junior Luther League.—Jesus loves children, and in our Scripture lesson, He promises a blessing to those who minister to them (see Matt. 18:5). Every Church should have a Junior League, gather the children together and make a beginning to prepare them for the greatest service in the world—the service of Jesus Christ. A well trained Junior makes a good Intermediate. And a well conducted Junior League gives them a training in leadership and committee work, public and private prayer, public expression, missionary activity, Scriptural giving, and other activities. Instruction is given in the Bible, and in many other things which will help to make of them a good church member. Many very happy social features are also included in the Junior League. The Church which does not have a Junior League is missing a splendid opportunity to minister to its children and likewise the blessing which comes with such a service.

The Senior Luther League.—Of course, every Intermediate is looking forward to promotion to the Senior League. It is an important factor in the life of the congregation. (If it is not, it should be and something is wrong.) With its trained membership, under the spiritual leadership of the pastor, its possibilities for usefulness in the Church and in the community are almost unlimited. Besides its devotional meetings, it may take up various activities —social, educational, missionary, etc.— which will help build up the Church and help others to live a Christian life.

Nor does it stop with the League. The Church is in need of trained workers in other departments. God may have a place for the Leaguer in the Sunday School, in the Women's Missionary Society, in the Brotherhood, in the congregation, in the District, State, or National League or in the Church at large. Who knows?

How well we may be prepared to meet such a call depends to a considerable degree upon the use we are making of present opportunities. There is only one way to be prepared, and that is to enter wholeheartedly into our League work, trusting in God to guide and direct us aright.

SUGGESTIONS.

1. Have a Junior (president preferred) and a Senior present to tell about the work of their respective Leagues.

2. Arrange an evening service in which all Luther Leagues participate.

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November 23, 1924.

A VISIT OF CHEER

Psalm 150.

Anna M. Landis.

SUGGESTED PROGRAM.

Several days before meeting, display poster on which has been pasted pictures of pumpkins, fruits, flowers, and turkeys, suggestive of the Thanksgiving Festival. In the center of the poster, outline the program. (Subject to slight changes at meeting.)

PROGRAM.

Singing—"All Hail the Power of Jesus' Name."

Psalm—No. 150 (Thanksgiving).

Sentence Prayers—Followed by prayer by Leader.

Chorus—"Children's Te Deum."

Recitation—Landing of the Pilgrims.

Paper—"Why We Should Be Thankful," by older Intermediate.

Superintendent outlines Inner Mission Work, having also the Red Cross in mind.

Bible verses—Written on small cardboard hearts and pumpkins and given to Intermediate previous meeting. These verses should be on "Cheer" and "Thankfulness."

Topic presentation, followed by piano and violin solo.

Hymn of praise and offering for some special cause.

TOPIC.

The Bible is full of stories of cheer and thanksgiving and we who love God's beautiful thoughts wonder why so many people do not read them. How different would be their lives: Our Intermediate can do much to cultivate a love for God's Word and can read or tell it to others. Our very Scripture Psalm tells us to be happy and thankful. The Psalmist says, "Let everything that hath breath praise the Lord." Even the animals, the flowers, trees and fruits of the earth praise God, in their own peculiar manner. Surely boys and girls, we should be happy.

This is our National Thanksgiving season, when father, mother, children and relatives gather together in reunions and oh what a happy time. We all love each other and our loyalty will cause us to do much good in our homes, but we must not forget those on the outside of our homes who also need our love and cheer. God is pleased with such boys and girls for He knows the kind of men and women they will be.

Whom Shall We Cheer? God fills our hearts with love and then lets us choose how we shall scatter that cheer. Each Leaguer can find many places where he or she may share love and cheer. First the sick people would be thought of; then the lonely and sad ones, and we must not forget the old people. They love you boys and girls, and if you will only brighten their lives, you will never regret it.

Intermediates, don't forget cheer for another group of your friends, your parents, teachers (both school and Sunday School) and pastor. They all need you. And last, don't forget the weary and discouraged people, who think no one cares for them. Please tell them of Jesus. For these dear friends you can sing, recite, take flowers, fruit, Sunday School papers and magazines, read verses from the Bible and many other things.

Examples of Cheer.—Mark 1:29-31; Phil. 4:6-7; Matt. 14:27, "Be Ye of Good Cheer—It Is I." Boys and girls, make this a life motto. Just imagine those frightened disciples in the boat and Jesus calling to them "It Is I." Back in the Old Testament, Prov. 15:13, we are told to look cheerful. John 16:33 gives Jesus' loving words to His disciples.

Jesus not only spoke words of cheer, but also acted them in curing the lepers, raising the dead to life, giving sight to the blind, etc. Then He put love into the heart of the Good Samaritan to heal the wounded man by the wayside. He also put love into the heart of the little Syrian maid to tell her master who had leprosy to go and be healed by God's prophet.

An example of recent years which came to the attention of the writer of this Topic was that of a young woman who had been ill nineteen years before she died, but she always seemed cheerful. Her family and friends were kind and good to her. One of her dearest friends was a little niece who acted as a nurse and cheered her patient day after day. Another case is that of the daughter of a Lutheran pastor, who because of paralysis is compelled to live in an invalid's chair. Each Sunday she is wheeled into the Sunday School room, where she teaches a class. God's Grace has been sufficient for these His children and we should praise Him for His goodness at all times.

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November 30, 1924.

"YOUR BIBLE HERO"

Scripture Lesson—Hebrews 11:33-40.

Rev. Frederick F. Haworth.

There is a hero and a coward in the breast of every boy and girl. "I am going higher" calls the hero; the coward replies "the climb is steep." The hero is out for victory while the coward plays safe. The Christian religion develops the hero in the breast at the expense of the coward. Your Bible here reveals that.

A keen sense of direction never dulled in "these all." Abraham obeyed the call to the unknown. He left the family fire-side, the scenes of his childhood—for what? A *promise!* "He looked for a city . . . whose builder and maker is God." "He looked." He had the attitude of a great expectancy. He sensed a glorious future. He watched for the day-dawn, the rising of the Son-of-God. He steered his course, by the grace and power of the living God, straight forward. "These all" deliberately steered toward holy things. They were wide awake lest any evil thing turn them from their chosen path. They never surrendered nor compromised to the alien power. They knew their direction; the city-direction.

The power of going in that direction, was also theirs. That power is Faith. It is the "homing" instinct. We are made for God, and we are restless till we find Him. But they saw the city only from afar. "These all died . . . not having obtained" yet they kept going! We are responsible for climbing but not for attaining. Faith is the pow-

(*Continued on page* 31)

Junior Department

"TAKE CARE OF THE JUNIORS AND THE SENIOR LEAGUE WILL TAKE CARE OF ITSELF"

THE JUNIOR PACKET.

The material for the last half of the year is receiving a warm welcome from the Junior leaders. The Packet consisting of seventeen leaflets can be obtained from the office for forty cents. You need this for your Junior meetings. It includes the following helps:

1. A Manual with the list of the Topics, suggestions to the superintendent, a Reading Course for the superintendent, a 15 point standard program for the Junior Leagues, and many other valuable hints.

2. A leaflet on our Junior Luther League Reading Course. Are your Juniors reading these six books?

3. A leaflet on "The Honorable Japanese Fan," with plans for six special meetings on this year's Junior mission book. Have you had a "Japan Junior Class?"

4. A leaflet on the Junior home mission book, "Better Americans." This gives plans for teaching the work with the immigrants, and plans for making of the Juniors "Better Christian Americans." Plan for this class during the fall.

5. The Junior League Rally Hymn. Every Junior Leaguer should. know this. It is sung to the tune of "Onward, Christian Soldiers."

6. An exercise "Why A Junior League?" This is a good exercise to have the children give at a convention or at a District Rally. (We trust you have these.)

7. An exercise "A Presentation of the Church Year." A good exercise to teach the Church seasons. Have the Juniors wear bands of chintz or cheesecloth in the color designed for each season, and with the name of the season which they represent printed on a white band across their shoulder.

8. An exercise "Luther's Coat of Arms." This described the Luther League emblem. A fine exercise to have the Juniors give at a public meeting. Ten Juniors can be dressed in crepe paper costumes in the League colors. A large Luther League emblem is carried.

9. An exercise "Wanted! A Junior Leader." A plea for our Leaguers to take upon themselves the opportunity of leading the Junior League. Have your Juniors give this at some meeting of the Senior League.

10. A dramatization, "The Story of Queen Esther." The Juniors love to act out Bible stories. Here is one prepared. It can be given quite effectively with a little costuming. Crowns made of gilt paper, a cape or dark bathrobe for the king's and queen's robes, and cheesecloth costumes for the girls help make this effective.

11. Another dramatization, "Here I Stand," depicting Luther at Worms. The whole Junior League can take part in this. Fine for your Reformation meeting.

12. A pantomime, "My Faith Looks Up to Thee." One of the Juniors sings the hymn, while a number of others in white cheesecloth gowns act it out in pantomime. So many requests have come for such an exercise, that we hope soon to arrange more of a similar nature.

13. "Snapshots of Our United Lutheran Church," a pamphlet of facts concerning the work of our Church, the organizations, Boards, etc., in which the children can be drilled and frequently reviewed.

14. "Fifty-Seven Varieties of Projects for the Juniors to Carry Out." This is a leaflet giving exactly fifty-seven different things which the Juniors can do in their meetings. More than a year's work is outlined. The making of a large Luther League motto, a missionary exhibit, the illustrating of the Bible story of Moses by making symbols connected with the story, posters, a "Luther" book, are a few of the things suggested.

15. How do you open your meetings? What devotional program do you have? The leaflet "Like Jesus" will help in this. It has 26 outlines each consisting of a quality of Jesus which the Juniors are to follow, to be given in this manner; Bible story explaining the characteristics of Jesus' names told by Junior, a memory verse learned, a talk by the Superintendent on the same, and the Scripture passage read. These are to be reviewed from one meeting to another.

16 and 17. Two leaflets giving hints for your Thanksgiving and Christmas work.

Make these the biggest days in your Junior League. Plans and programs are given in these two leaflets.

All this can be secured for forty cents. You need it to conduct the remaining meetings of the year. Order it now, from Luther League of America, 707 Muhlenberg Building, Philadelphia, Pa.

THE JUNIORS AT THIEL SUMMER SCHOOL.

Three periods were devoted to Junior League work at the Thiel College Summer School this summer at Greenville.

The periods were made most interesting by the demonstrations given by the Juniors of Trinity Church, Greenville, aided by a Junior from Grace, N. S., Pittsburgh Junior League.

A model meeting was given, when a program on Luther was rendered, consisting of the reading of the 46th Psalm, several readings concerning Luther's work, an exercise "Martin Luther," and the unveiling of Luther's picture.

At another period they gave an exercise, "How the Lutheran Church Came to America," showing the history of our first Lutheran settlers, the French, Swedish, Dutch and German settlers, and the story of our pioneer home missionary, Henry Melchoir Muhlenberg.

In one of the evening programs, they participated, rendering an exercise, "Luther's Coat of Arms," when five Juniors, carrying a large Luther League emblem, and dressed in costumes in the League colors, told the meaning of our badge.

These demonstrations helped much in the presentation which was given of Junior League methods.

JUNIORS AT THE PENNSYLVANIA STATE LEAGUE CONVENTION.

The Juniors were there! They usually are at the Pennsylvania convention.

One afternoon was devoted to Junior work, and an interesting Junior convention was held. The program in full is given among the News Items.

A Junior from Christ Church, Lancaster, presided. A short devotional service was conducted by three Juniors. A business session followed, when a Junior reported the Junior session held last year at Ridgway; and when greetings were brought by the Senior officers.

A series of demonstrations was next given by the Juniors of Christ Church, Lancaster. In costumes, and in varied exercises they showed the work of the Juniors and what the Junior League teaches in the things of the Bible, the Church, Missions, Luther and the League itself.

A model meeting under the direction of Sister Harriet, by the Junior League of Memorial Church, Harrisburg, showed the delegates just what the Juniors are doing and the great possibilities in the work. With prayer and Bible readings, missionary and Bible stories told, hymns sung from memory, all by the Juniors themselves, the illustrated the work being done to train the younger members for the work of the League.

The York District Juniors favored the convention with two numbers, a solo and a recitation.

A conference for the Junior superintendents was afterward conducted.

At the close of the convention, all took a pilgrimage to the grave of the late Rev. C. Elvin Haupt, D.D., the first Junior chairman of the Luther League of America, where brief and impressive memorial services were conducted. In the beautiful Greenwood Cemetery, just at sunset, the majority of the more than four hundred delegates gathered, while the Juniors conducted the short service. A Junior chorus sang, "Saviour, Like a Shepherd Lead Us," a brief eulogy was delivered by one of the Juniors of Grace Church, Lancaster (where Dr. Haupt labored for many years), and a wreath was placed on his grave, in the name of the Junior s of the Keystone State. Prayer and the benediction followed. The following was delivered by one of the Juniors:—

"We are gathered here to honor one who ever held dear the interests of the Luther League. Early in the history of the Luther League of America we find his name prominently connected with all its activities. This man was the Rev. C. Elvin Haupt, D.D.

"He was interested in the young people of the Church everywhere, and followed all their work with interest and kindly words of encouragement and advice.

"Particularly was he interested in the boys and girls of the Church. Just as he believed in the Luther League, so was he of the firm conviction that these ideals were also to be implanted in the minds of the children of the Church. 'Take care of the Juniors and the Senior League will take care of itself,' was one of his favorite sayings.

"Going back as far as the fifth convention of the Luther League of Pennsylvania in 1898, we find the work of Dr. Haupt manifest. He not only demonstrated the work among the children to be worth while in his own congregation, but he devised plans and programs which became the standard of the whole Luther League in training its younger members.

"It is interesting to note that the plans he suggested are those which still prevail in the Junior League today—a teaching of the

things of the Bible, a training in the workings of the Church, a developing of a true Christian character, and a knowledge of the missionary work of the Church. Surely our work has been laid on sure foundations, and twenty-five years of progress, which we can claim today for the Junior Department, has been entirely along the lines laid down by Dr. Haupt.

"Dr. Haupt became the first Junior Chairman of the Luther League of America, he prepared the Junior Department for the LUTHER LEAGUE REVIEW, and edited the Junior Topics.

"His ideals remain with us, his untiring efforts and inspiration which he gave to the Junior League is a shining example for us.

"Today, Pennsylvania, with its over a hundred Junior Leagues, stands in the front rank of Junior work. Let us strive ever forward in this good work, ever keeping in mind the work of him who gave of his time and effort to the work in its infancy.

"In the name of the Junior Luther Leaguers of the State of Pennsylvania, I place on the last resting place of the first Junior Chairman of the Luther League of America, this wreath, as a token of our esteem, respect, and the hallowed memory in which he is held by those whose privilege it was to know and work with him."

Forward plans for the coming year in regard to Junior work were taken at the convention.

The reports given show an increase of over two hundred Junior members during the year.

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November 2, 1924.

OUR JEWISH NEIGHBORS

(Missionary)

Gal. 3:28.

PROGRAM.

Opening Devotional Period—"Like Jesus"—see leaflet in packet.

Hymn—"We've a Story to Tell to the Nations."

Bible Drill—"Bible Sharpshooting"—see leaflet—Bible Drills.

Sentence Prayers by the Juniors—For the millions of Jews in America, that we may help them more, for the work which the United Lutheran Church is doing for them.

Topic—Our Jewish Neighbors.

Discussion—What part of the Bible do the Jews accept? Why should the Lutheran Church work with the Jews to bring them into the Church? What are some of the difficulties in the work of Pastors Morentz and Einspruch? Are four stations, Philadelphia, Pittsburgh, Toledo and Baltimore, enough to cover the field? How can we help in the work?

Closing—Lord's Prayer.

THE TOPIC.

Little Stories from Jewish Life.—(1) There came into an office one day a man seeking work. He asked that work of any kind be given him, that he was willing to do anything. When asked why he was out of work he said, "I was a Jew—but I am a Christian now—and because I am a Christian Jew I cannot get work anywhere. The Jews hate me because I have become a Christian, and the Christian people will not give me work because I am a Jew." It is very hard for one who was a Jew to come out and say he is a Christian. We should help them instead of making things harder for them.

(2) We walked by a house upon which door there were a black crepe. Knowing of the family, we inquired "who is dead?" and the answer came "Jacob, the son Jacob." We had just seen the young man on the street shortly before, so were amazed until we received this information—"He turned Christian. He's dead now to his family. They make a funeral." And so it was. Because Jacob had become a believer in Jesus Christ he was dead to his father and mother and an outcast to them. He is a talented violinist, and through his Christian friends is succeeding splendidly in the musical world, but to his father and mother he is dead.

(3) It was on the porch of a summer hotel and we were sitting in the hammock—with a little girl who was staying at the house, and whose acquaintance we had made. She was about eight years old, and she said, as we swung, "Let's sing." So we sang over some songs we both knew. Then we asked her to sing some of the songs we knew, and finally said, "Let's sing 'Jesus Loves Me, Jesus Loves me.'" Immediately the little girl jumped from the hammock. "I am a Jew," she exclaimed, "I wouldn't sing that. I don't believe in Jesus. He couldn't help himself, He was nailed on a cross, and I wouldn't believe on anyone that couldn't help himself." We told her a little of the love of the Father which sent His only Son, down to us, and of that Son who died for all of us, even for her people, too, but before we could tell her very much, her mother called her away. She did not want her little girl to hear anything of Jesus.

(4) He was only a salesman—some would have called him a "peddler"—just an old Jewish man who sold ink, but he was a Christian, converted in one of the missions, and he never failed to talk about the joy he found in it, and the Saviour he had

learned to love, in season and out of season. Wherever he went in the course of his ink-selling, he was always telling the story of how he came to serve Jesus, and the story of salvation. How many of us like to speak of our Christianity? The Luther League of America buys its ink from him.

What Our United Lutheran Church Is Doing for the Jews.—The work which is being done for the Jewish people is slow but much has been accomplished.

There are four stations. The oldest station is in Pittsburgh. Tracts are distributed, Bible Classes conducted, and preaching services held.

The station in Philadelphia is in charge of the Rev. Paul I. Morentz, who has general oversight of all the work. The children are taken care of in a kindergarten and afternoon classes and Sunday School, the women are visited in the homes, and preaching services are held for the adults and evening classes. One hundred and seventy-five families are reached. A splendid chapel was a recent gift to this mission.

In Baltimore is another promising mission. The Rev. Henry Einspruch, who had done fine work in preparing tracts and translating parts of the Bible into Yiddish, is in charge here. Street preaching services are held.

The newest work is in Toledo. Supported by the Lutherans of the city and vicinity, there is great hope for a large and successful work here.

The greatest need at present is to begin work in the greatest Jewish city in America —New York—where there are more Jews than in Jerusalem.

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November 9, 1924.

JUNIOR LEAGUE DAY

Pageant—"EVEN THESE LITTLE ONES"

Matt. 18:1-2.

It is highly important that the work of the Junior League occasionally be brought to the attention of the whole congregation.

Therefore November 10 (Luther's Birthday), or the Sunday nearest it, has been designated as "Junior League Day" when a special program is to be given by the Juniors at a special meeting set aside for this purpose.

Use the program in the packet—"Even These Little Ones." If the costuming as suggested is too elaborate, and you wish to give a simpler presentation, simple bands of white paper on which are printed the names of each character can be effectively used instead.

Plan to have your Junior League render this, invite the parents and whole congregation. Send a report of the service, also if possible send along a picture of your Juniors in the costumes as they participated in the same. Get some one with a camera to take a snap-shot.

In the Junior League we learn the history of our Church. We learn in the Junior League how to conduct meetings, how to use the Topics, how to pray in the meeting and how to conduct our business.

We are prepared for the Intermediate and Senior League.

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November 16, 1924.

WHAT THE JUNIOR LEAGUE DOES FOR JUNIORS

1 Tim. 4:12, 13, 15, 16.

Make this meeting a demonstration by the Juniors themselves of the things which they learn in the Junior League. Appoint some of the older Juniors well in advance to write the papers or essays in advance, limit them to five minutes, give them assistance if necessary, and you will have an interesting, bright meeting. It might be well to invite the Senior League to this meeting and convince them all of the value of a Junior League. This program could well be used as the Juniors' part in a joint meeting of the Junior and Senior Leagues.

PROGRAM.

Scripture Lesson—Read by Junior—1 Tim. 4:12, 13, 15, 16.

Essay by Junior—What the Junior League teaches me about the Bible.

Hymn—1 verse—"O, Word of God Incarnate."

Essay by Junior—What the Junior League teaches me about missions.

Hymn—1 verse—"From Greenland's Icy Mountains."

Exercise—"Why A Junior League"—see leaflet in packet.

Essay by Junior—How the Junior League helps me to know more about our Church.

Hymn—1 verse—"A Mighty Fortress Is Our God."

Essay by Junior—Good Times in the Junior League.

Essay by Junior—What of the Junior Reading Course? (see leaflet in packet—"The Junior Luther League Reading Course").

Essay by Junior—How about a Junior Study Class? (see leaflets in packet—"The Honorable Japanese Fan" and "Saving America Through Her Boys and Girls" in packet.

Summary by Superintendent a touching on the things which the Juniors learn in the Junior League and making plans for future work, especially for the use of the Junior Reading Course and the forming of a Junior Study Class.

Sentence Prayers by the Juniors—that they may be more loyal Junior Leaguers, that they may do their best for the society, that they may accomplish more meeting by meeting.

Closing—Junior Rally Hymn—in packet.

SOME THOUGHTS.

(to be brought out in the papers suggested gested or in the discussion.)

The Junior League teaches me to read the Bible daily.

It teaches me to pray.

It forms in the boys and girls the habit of attending church service regularly.

It teaches the Juniors to be prompt and faithful in performing the tasks assigned to us.

In the Junior League we learn of the work which our Church is doing in Africa, Japan, India and South America.

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November 23, 1924.

THANKSGIVING MEETING

Psalm 103:1.

For program see leaflet—"Thanksgiving in the Junior League," in packet.

Have the Juniors bring gifts of fruits, canned goods, breakfast foods, groceries, vegetables, etc., and make baskets to be sent to needy, or to an orphan home, or old folks' home.

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November 30, 1924.

A HAPPY FAMILY—LUTHER AT HOME

Proverbs 1:8.

PROGRAM.

Opening Devotional Period—"Like Jesus."

Exercise—"The Church Seasons"—(this is the first Sunday in Advent, and affords a good opportunity to teach church seasons). (See leaflet in packet—"The Church Seasons."

Hymn—"Away in a Manger."

Bible Drill—"Books of the Bible Drill"—see leaflet—Bible Drills.

Topic—"A Happy Family.'

Sentence Prayers—That we may be thankful for our homes—that we may render cheerful obedience there—for the guidance of parents in conducting the home—for Christian homes—for children brought up "in the fear and admonition of the Lord."

Discussion—How can Juniors help to make home a happy place?

Closing—Lord's Prayer.

THE TOPIC.

The material for the topic, "A Happy Family" is found in Chapter 15 in "Martin of Mansfeld." Appoint several Juniors the week previous to prepare this chapter and present it at the meeting.

INTERMEDIATE TOPICS

(*Continued from page* 26)

er that enables the boy and girl to go with great expectation into the future. "God having prepared some better thing." That is God's way. Great men seldom achieve what they want to do. Whether he wants to liberate his country, reform its constitutions, or change its religion, whatever he pins his life's hope on—he generally achieves not that but something else. "These all obtained not" but do you suppose they complained? No! By faith they believed God: that He is, and that He is a rewarder of them who earnestly seek Him. And they accepted whatever came to hand—sword, saw, fire or stone.

You may not get what you wish for. You may be carried into the very place or position you dislike most. Yet do not complain. Yours may even be the privilege of suffering. Remember "it is the trial of Faith, its pains and disappointments, that are the source of real triumph, 'the victory that overcometh the world.'" Amelia J. Burr must have been calling this roll of honor when she wrote:

"O God! give us to know
Thy holy heart of suffering, and kneel
To give Thee solemn thanks that we can feel
A little of the pain that these have borne
Who for Thy sake the crown of thorns have won."

Outline for the leader.

Read the entire chapter of Hebrew II.

Illustrate, or have illustrated, by Bible and other characters, the various experiences here cited. Daniel "stopped the mouths of lions." Tell when and why and how.

Sing—"We March, We March to Victory!" "Onward, Christian Soldiers." "Soldiers of Christ, Arise."

Prayer—Our gracious Father, kindle the fire of sacred love upon the altars of our hearts. Grant unto us the faith, which shall blossom in love and shed its sweet fragrance in a beautiful character. Let us not surrender to the evil powers of this world. Be Thou our sun and our shield. Fill us with holy expectation and a lively hope. Pour upon us the gracious spirit of Jesus, so we may desire only lovely things, think only pure thoughts, speak only true words, do only good deeds and be of good report. Let Thy grace support us, Thy holiness uplift up and Thy mercy save us. In Jesus' name. Amen.

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TRUST THE BOY

A schoolboy answering the question: "what was the Sherman act?" replied, "Marching through Georgia." — *Boston Transcript.*

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

NEBRASKA

The State Luther League of Nebraska will hold its annual convention at Hastings, August 30, 31 and September 1. Since the first of September is Labor Day and a holiday, a great number of Leaguers from all over the State will be enabled to come, some visitors even for the entire session. Nebraska Leagues are using as their motto, "Haste to Hastings."

FONTANELLE

On July 20, the Fontanelle League held a very successful district rally. Large delegations came from three Leagues at Hooper and Fremont, the total number of visitors numbering about 100. Herbert Fischer, State League President, of Omaha, gave an address and representatives from each League offered musical selections. A picnic supper was served at sunset in the church yard, located on one of the highest hills in this picturesque little town, which is next to the oldest settlement in Nebraska. Laurence Niebaum, president of the Fontanelle League, was in charge of the rally.

OMAHA DISTRICT

Picnics reached their acme of popularity in July. Probably there's not a League in Nebraska which hasn't had one or more of them this month. The Omaha District League held a very successful get-together the first part of the month. Another high-light in the memory of the District Leaguers was their bus ride to Fremont during June to attend the Luther League session of the Midland Assembly. Talks, eats, and a three-act comedy by the Omaha Leaguers kept things lively during the afternoon and evening, but even just the bus ride, in which Leaguers of all varieties were juggled together, would have been more than sufficient to have caused the young folks to pronounce the affair a great success.

NEW YORK

One of the most successful rally meetings ever held by the Syracuse District of the New York State Luther League was that at Oswego on July 20. Rev. Fred Heins, our newly appointed missionary to Japan, and his wife were the guests of honor.

About 150 Leaguers attended to extend their congratulations to Rev. and Mrs. Heins. The Rev. C. P. Jensen, of Syracuse, was the evening speaker, and Rev. Heins also spoke. He urged all Leaguers to pray for their success in their great undertaking.

Contributions were also made at this meeting toward the "Fred Heins Missionary Fund."

The New York State Mirror, the breezy little paper issued by the New York State League, is with us again. Here are a few items gleaned from it:

ST. JOHN'S, Albany. The League furnishes all the flowers for the altar and afterward distributes them to the sick. They are active in Inner Mission Work, providing Sunday evening supper at the Albany County Almshouse and Albany Orphan Asylum. They pay the rental of the parsonage telephone, and one of their members is studying for the ministry at Wagner College. Five hundred dollars has been pledged toward the new church organ.

HARTWICK SEMINARY LEAGUE. All members are daily Bible readers. Bible study is a required subject. Twenty-three of the members are studying for the ministry, one for medical missionary service, and three for the diaconate or some form of missionary work. The League takes charge of the regular Sunday evening service at the Seminary Church.

BROOKLYN AND LONG ISLAND DISTRICT: This District is planning to use the Reading Course in a large way, organizing classes to study the books. Two more Intermediate Leagues have recently been organized.

HOLY TRINITY, Hollis, recently visited the Industrial Home for the Blind, taking along their orchestra, a bushel of fruit, provided a program and served ice cream and cake. A visit to the Old Fellows' Home for the Aged is planned.

GOOD SHEPHERD, Brooklyn, has set aside over $300 for furnishing a dormitory at the new Brooklyn Inner Mission Center, and has already contributed $25 toward the Inner Mission Summer Home at Towners, $25 toward a stereopticon machine for India, $30 toward the support of Missionary Fred Heins, and $500 to the local church treasury.

INCARNATION, Brooklyn. Leaguers from this church have conducted Sunday evening service during the summer months in various Brooklyn churches.

ZION, Niagara Falls, have organized a Club for the next State convention.

CHRIST, Buffalo, gave an auto ride for seventy-eight children of the St. John's Orphan Home, are planning an entertainment for the folks of the Home for the Aged in Buffalo, a coffee shower for Wagner College, a Christmas treat for the Orphan Home, a missionary birthday party, a life service meeting, and are out to take the largest delegation to the next State convention.

REFORMATION, Buffalo, are planning to organize a Junior League. They have contributed $175 to the church treasury.

ATONEMENT, Buffalo, had a banquet for confirmed members of the church since 1914, and a reception for the Confirmation Class.

CHRIST, Little Falls, doubled its membership this last year.

GILEAD, Center Brunswick, gave a play. One of its members edits the church paper.

TRINITY, Troy, LEAGUE presented a stained glass window embodying the Luther League emblem, and contributed $100 to the fund. Twenty-two dollars was sent toward the Fred Heins Missionary Fund.

ST. PETER'S—Verona League is supporting a Japanese student for the ministry. Twenty-five dollars was contributed for Inner Mission Summer Home.

REDEEMER, Troy, organized an Intermediate League in March.

NEW YORK CITY DISTRICT LEAGUE gave a

Pageant, "Life of Martin Luther," and is organizing a Choral Union.

ATONEMENT, Saugerties, is planning a Rally with the neighboring Leagues.

ST. PAUL'S, Red Hook, sent a barrel of apples for Inner Mission work in New York City, has doubled its membership, and held weekly Sunday evening meetings at the members' homes during the summer.

ZION, Athens, has thirty-eight of the families of the congregation subscribers to the LUTHER LEAGUE REVIEW.

ST. PAUL'S, Wurtemberg, visits the shut-ins and conduct meetings. They hold regular weekly meetings every Sunday evening during the entire year.

SYRACUSE DISTRICT held a Rally when the Rev. and Mrs. Fred Heins, New York Leagues' missionaries, were the guests of honor.

ST. JOHN'S, Syracuse, held a banquet, and are planning several unique social events. They have contributed $20 to the Heins Missionary Fund.

ATONEMENT, Syracuse, is having a canvass for new church members.

WESTCHESTER COUNTY DISTRICT will hold its next convention at New Rochelle.

REDEEMER, Yonkers, held a membership canvass.

SENIOR GIRLS' CLUB, ST. PAUL'S, Mt. Vernon, held a Rainbow Party and a Lawn Party, and are actively working for a new lighting system in the church.

ST. MATTHEW'S, White Plains, contributed $750 toward the building fund of the church.

PENNSYLVANIA

In connection with the Thirty-first Annual Convention of the Luther League of Pennsylvania, the Juniors and Intermediates were in charge of two of the afternoon sessions when the following programs were rendered:

Annual Junior Convention
PENNSYLVANIA STATE LUTHER LEAGUE
Lancaster, Pa.
AUGUST 28, 1924, 2-4 P. M.

Introductory Remarks
Demonstrations by Juniors of Christ Church, Lancaster, Pa.
Opening Worship Period
Business—Address of Welcome
Greetings from Senior Officials
Report of State Junior Convention, Ridgway, Pa.
Bible—Dramatization, "Story of Queen Esther"
Church Exercise—"How the Lutheran Church Came to America"
Luther—Program on Luther
Missions—"Chinese Lanterns," "Better Americans"
Luther League Exercise—"Wanted: A Junior Leader"
Solo—"Listen to the Daisies"—Annabel Ness, Spry, Pa., York District Junior
Recitation—"I Am a Little Traveller"—Meda Markey, Spry, Pa., York District Junior
Model Junior Luther League Meeting—Junior League, Memorial Lutheran Church, Harrisburg, under direction of Sister Harriet Franklin
Junior Conference—Miss Brenda L. Mehlhouse, Junior Secretary, Luther League of America
Junior Luther League Rally Hymn
Memorial Services—Dr. Haupt's Grave
Junior Chorus
Eulogy—delivered by Master Edwin Gates, Grace Church, Lancaster
Hymn. Prayer, Lord's Prayer, Benediction.

First Intermediate Luther League Convention
PENNSYLVANIA STATE LUTHER LEAGUE
Lancaster, Pa.
AUGUST 29, 1924, 2-4 P. M.

Opening Devotions—conducted by an Intermediate
Pageant—Luther's Coat of Arms—St. John's Intermediate Luther League, Boyertown, Pa.
Paper—"An Intermediate Luther League of Over a Hundred Members"—Florence March, Sec'y St. John's Intermediate League, Boyertown
Demonstration—Model Intermediate Meeting—Thirty members Intermediate League, Womelsdorf, Pa., Rev. H. S. Kidd, Pastor
Address—"Boys' Work"—Mr. Ira Fritz, Lancaster, Pa., Sec'y Boys' Work, Y. M. C. A.
Intermediate Conference, conducted by Miss Brenda L. Mehlhouse, Intermediate Secretary Luther League of America

TEXAS

The fifth and largest State Convention of the Luther League of the Texas Synod was held at Shiner, August 10, with about 175 Leaguers present.

The convention opened with an address of welcome by the pastor loci, the Rev. J. Pfenneiger, and was presided over by the State President, A. A. Schramm, of Shiner. There were edifying discussions on all phases of the work of the League, and excellent reports were made of the splendid activities of the various organizations represented.

Officers for the ensuing year were elected as follows: President, La Bressel, of Yoakum; vice-president, E. C. Voigt, Victoria; corresponding secretary, Miss Agnes Miller Victoria; recording secretary, Miss E. Marganthal, Shiner. These with Herbert Boehl, Cuero, and H. Meyer, Swiss Alps, constitute the executive committee.

The 1925 Convention will be held at Swiss Alps, the date to be approved by Mr. Harry Hodges, General Secretary of the Luther League of America, who probably will attend.

The visitors were tendered an elaborate banquet, and treated with great hospitality.

The convention throughout was a great success and marked the close of a year of great activity and progress by the League.

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GLIMPSES OF FAR WEST

(*Continued from page* 20)

that they have failed to hold their young people. Our purely English churches in most instances being small and unattractive, failed to impress these young people, with the result that the denominations have reaped a harvest. A Presbyterian Church in Seattle, with a staff of eight full time workers, and a membership of forty-six hundred, claims that eight hundred of them are former Lutherans.

Second, so many Lutherans who come west seem to leave their religious activity east of the Rocky Mountains and put other things first. One very active Lutheran from the East who came West to school placed upon his school registration card "no religious preference."

Third, our Boards have been handicapped by lack of funds and lack of vision as to the importance of the Western work.

In Berkeley there stands the University

of California. The Methodist Church, realizing the importance of student work, determined to build a new plant adequate to the needs. The General Church Board, realizing the strategy of the thing, contributed fifty thousand dollars toward the plant. I asked our local pastor how much he received last year from our Board of Education and he replied, "fifty dollars," but added gleefully, "this year I hope to get one hundred and fifty dollars." His glee was pathetic. I criticize not so much our Board of Education, but the rest of us, who have not made it possible for them to appropriate more.

Fourth, the secret organization question seems to be an even greater issue in the West than it is in the East. This question seems to be the rock on which the ship of Lutheran unity is destined to be wrecked.

Fifth, the row over the Pacific Seminary. It is located in Seattle, and the Pacific Synod claims that to be the proper location. The California Synod claims the proper location to be Berkeley, and there you are!

For the sake of Western Lutheranism, there ought to be a seminary on the Western Coast, well located and well equipped. The seminary, in its present state, has neither adequate buildings, equipment or faculty, and should have all three, that a native ministry could be raised up, filled with the spirit of the West and then sent East for a year to see church work conducted in a big way. The West is big, the opportunities are big, but the attack woefully small.

I am of the opinion that the time has come for the district synods to surrender the theological schools to the United Church. The Church itself, rather than its constituent parts, should control the theological education of its men for the ministry. It will ever be an anomalous condition when a part is greater than the whole.

Outside of Portland, there is a government fish hatchery and I actually stood on the edge of a pool, holding a piece of bread above the water and fish jumped up and bit off pieces of the bread. I have reliable witnesses to corroborate this story.

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APOLOGIES

The late appearance of the September REVIEW was due to the fact that the Editor was travelling and made the dummy in Los Angeles.

It sometimes occurs that while the Editor is travelling through misunderstandings in the publishing office, contributers do not always receive credit for their articles. We herewith render our apologies.

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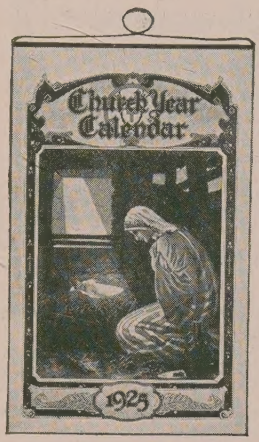
1925



The calendar for 1925 is unusually attractive. The cover picture is reproduced in five colors. The other twelve pictures are reproduced in four colors, all by the offset process on a strong dull finished, soft paper.

Among the 13 pictures are included a Madonna, The Flight Into Egypt, God's New Covenant, Christ at Gethsemane, The Resurrection, The Supper at Emmaus, The Lost One Found, David Watching His Sheep, The Apparition of the Shepherds and others equally appropriate.

The Calendar contains Scriptural quotations for daily Bible readings, the Gospel and Epistle Lessons and the colors for the Church Year.

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